KOREAN CHRISTIAN HIGHER EDUCATION IN TRANSITION

THE IMPACT OF WESTERN PHILOSOPHIES

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With Gratitude

this study is respectfully dedicated

To my Father

Rev. King Hark Choi

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INTRODUCTION

AN HISTORICAL MODEL

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AN HISTORICAL MODEL

Christian higher education in Korea is now in a period of transition. It is being influenced by Western culture and philosophies of education, as well as feeling the impact of modernization. Underlying the need for change are the religious, cultural and educational forces existing in Korea prior to the introduction of Western Christianity, and that still affect the appearance and expression of Western Christianity today.

Christianity was first introduced to Korean educational activities at the end of the nineteenth century. Christian higher education has not changed although Korean social structure and educational philosophy have changed.

The problem now existing is two-fold: the need to integrate the Western philosophies of Christian education into Korean educational thought; and the need to apply such thought development in effecting a method of Christian higher education that will be responsive to change in Korean society and yet continue to serve as a contemporary witness of the Christian gospel.

This thesis intends to survey and interpret the various stages of educational thought in Christian higher education in the Korean situation. Three approaches reflect the main educational and philosophical structures directing Christian higher education in Korea.

The development of Western philosophy in Korean education is prefaced by the indigenous Korean philosophies of education. The three historical stages preceding present Christian higher education will be examined. The indigenous religions; shamanism, Buddhism, and Confucianism, provided the educational dynamics of the formative period. They constitute the baseboard of education prior to the introduction of Western Christianity into Korea. These indigenous Korean philosophies of education are treated first. During the early period of educational development, Koreans did not have any stimulus or challenge for social change.

The development of Western ideas of education began when American protestant missionaries entered Korea. The period between 1885 and 1932 covers the change from former educational systems to a new and modern educational system. When a treaty with Japan was signed in 1885, Korea opened her doors and increased relations with other Western nations. The resulting influx of Western culture caused internal change in Korea in cultural and educational thought. However, the colonial policy of the Japanese improved modernization in the areas of technology and industry superficially. During this period, the Western philosophy of essentialism was introduced to Korea. Korean Christian churches were the educational means bringing the impact of essentialism and Western culture into Korea.

Korean Christians became aware of the importance of higher education in building church leadership and evangelizing. The essentialistic trend continued for approximately half a century, until 1932, when the missionaries were evacuated from Korea. The crisis of two wars during two decades delayed educational progress.

In order to understand and trace the development of Christian education in Korea we will: 1) describe the development of educational ideas through the philosophies of education inherent in indigenous educational views: essentialism and experimentalism; 2) we must clarify how Western philosophies of essentialism and pragmatism have identified the possible future of Korean educational thought; and 3) examine the philosophical models of Western education in order to formulate future perspectives of Korean Christian higher education. Only in this way can a Christian higher education system be built that will be stable yet flexible.

The elaboration of this thesis is divided into four sections. The first section is devoted to Korean roots of education, established by the indigenous religions prior to the Christian impact. Here historical, social, and ideological factors which inform the development of Western philosophies are investigated.

The second section presents the impact of essentialism, which was brought by the missionaries, on the development of Christian higher education in Korea. Selected principles of Maritain's thought are analyzed. Selected principles of Maritain's thought are presented to focus on Christian humanism; society, culture, and religion; and the educational impact of essentialism.

The third section introduces a pragmatic educational philosophy as a possibility for future education in Korea. Future Korean Christian higher education, in the light of recent rapid technological change, can best be studied through the pattern of Dewey's progressive education. Selected principles of Dewey's thought are presented in order to focus on the social impact of humanism, society and culture, and impact of educational experimentalism.

The fourth section introduces the prospects for Korean Christian higher education in ideological and social perspective and appraises the future of Korean education.

PART I.

RELIGIOUS ROOTS OF KOREAN EDUCATIONAL THOUGHT

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The process of educational thought during this early period developed through three distinct stages. The first stage was the period of Korean culture formed during the Koguryo dynasty and the decline of the Silla dynasty (B.C. 37-A.D. 935). At that time religion, especially Buddhism, became a significant influence in politics, and polytheism assumed an important role in moral teachings. Taehak, an institution of higher learning, was founded in the Koguyo kingdom in 372 A.D. "This is the first higher educational institution founded in the Far East except those similar attempts made in China at about the same time."[1]

Chapter I.

The Historical Setting: Indigenous Religions and Educational Practice

Shamanism and Hwarang-do

Shamanism was one of Korea's early indigenous religions, and permeated other Korean religious faiths and practices. Shamanism was the religion of the Ural Altaic peoples. In the history of Korea this religion appeared at the time of the new stone age. Its perspective is close to animism, a belief that all natural objects have spirits. Totem and taboos are marks of shamanistic religious practice and worship. The shaman is an intermediary, the person able or qualified to make contact with the spirits and souls. He has three religious functions; priesthood, medicine and prophecy. Shamans, historians report, were believed to be capable of protecting family members and community from attacks by evil spirits.[1] Their function often included fortune-telling. Shamanism facilitated united family and community relations. Shamanism was originally a pantheism in which God was the supreme being among other Gods.[2]

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[1] Taga Akino, A Study of Chinese Education in Tong Dynasty, Tokyo, Japan, Whumino, 1953, p. 108.

A great legend in Korea, written in the book named Samkook-Yusa (Folk Tales of Three Ancient Kingdoms) during the thirteenth century, is a shamanistic story telling the Korean people their fate. Human beings have a spirit of misfortune. To overcome this spirit of unhappiness, they need to ask the shaman for exorcism. People may be sent to one of the Gods ruling the three realities; heaven, earth, and hell.

Shamanism became the ground faith of all Korean religions. It infiltrated other religions such as Buddhism, Confucianism, and even Christianity. A very primitive religion, it culturally stalemated progress and increased the concept of religion as fatalism.

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[1] Sohn Pow-key, Kim Chol-choon, Hong Yi-sup: The History of Korea, (Seoul, Korea: National Commission for UNESCO, 1970), p.15.

[2] Tongsik Ryu, The Christian Faith Encounters the Religions, (Seoul, Korea: Christian Literature Society, 1965), p.17.

Harang-do (Hwarang discipline) was one of the educational results of shamanism in the Silla dynasty (B.C. 57-935 A.D.).[1] During that period the social system was strictly a class system, status was elevated by age. The Silla society was an aristocratic society, with a discipline and training similar to that of the system of Sparta used in ancient Greece, a system renowned for military prowess and moral austerity. Young persons, especially boys, were organized into youth corps called Hwarang-do, for training and discipline in specific fields.[2] Hwarang-do was an organization for educating youth. One aim of education was to train courageous soldiers. Another aim was to provide training comparable to a finishing school for gentlemen. Hwarang-do provided a national military corps for defense. However, in peace time it was provided only for the code of the gentlemen.

Hwarang contained several features of shamanism such as singing, dancing, communication in spirits, and military training. The strongest educative process they stressed was physical education.

Buddhism

Buddhism in Korea has existed 1,500 years; beginning about the fifth century A.D. and continuing as a predominant force until the end of the Yi dynasty (the early twentieth century). Its development can be divided into three stages comprised of 500 years each. Buddhism was introduced from China during the Silla dynasty and rapidly spread. Religion during this period was called "Daesung Buddhism" as distinguished from "Sosung Buddhism," a minority intellectual group in Buddhism believed to be an important sect of Buddhism. Daesung Buddhism claimed that an intermediary (between man and the spirits or God) was not needed and any person or individual could assume Buddhistic practices and, therefore, become a Buddha. Daesung emphasized personal and practical life in society, Sosung ignored it.[1] Sosung Buddhism emphasized personal salvation, requiring Buddhists to have a specific discipline of life. Sosung Buddhists also had to turn away from and transcend earthly realities through meditation and prayer.

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[1] Ibid, p. 23.

[2] Ibid, p. 55.

During the Silla dynasty the government adapted Chinese Buddhism, forming still another philosophy of Buddhism, and established a Buddhist monastery.[2]

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[1] Ryu, Ibid., p. 47.

[2] In Soo Sohn, The History of Educational Thought of Korea, (Seoul: Jaeding Moonhwa Sa, 1964), p. 59.

Teaching methods during this time were modeled after the educational system of the Ch'in dynasty of China, and specifically provided for the training of the sons of nobility, teaching only the Chinese classics.[1]

Buddhist missionaries gave further impetus to education through the monastries. The monks became teachers with the monasteries functioning as universities and schools.[2] A national university in the southeastern Silla kingdom was founded in the year 682 A.D.[3]

During the later Silla period outstanding monks framed amazing social concepts, inaugurating a Golden Age for Korea. One such concept advocated the liberation of oppressed classes. The high priest of Daesung Buddhism, Wonhyo, a leading scholar of the Silla period, adapted various Buddhist theories to support social liberation. Wonhyo claimed that the major purpose of Buddhism was to awaken the human mind. All laws, he believed, were dependent upon the mind. The three levels of the world were considered solely of the mind, while universal laws were of the intellect.[4] Sohn comments:

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[1] Sang-kook Lee, Outline of History of Korean Culture, Original Korean, (Seoul, Korea: Hyun-dae Sa, 1955), p. 61.

[2] Horace H. Underwood, Modern Education in Korea, Ph.D dissertation, New York University, 1926, p. 6.

[3] Lee, Outline of History of Korean Culture, p. 130.

[4] Ryu, The Christian Faith Encounters the Religions, p. 48.

> Wonhyo was also instrumental in liberating Buddhism from the aristocratic class and spreading its influence among plebeians.[1]

The second period of Buddhist thought developed in Korea during the Koryo dynasty (918-1392 A.D.). Buddhist monks became eager to have political power and prosperity. Their attitude lacked the original Buddhist philosophy of idealism. Instead, they followed the traditional shamanistic cult and Confucian rite, ignoring original Buddhistic teachings. "They lost the substance of Buddhism due to syncretic elements and ran toward superstition.[2]

> ...the Slave Review Act was put into effect in 958 A.D., the practice of appointing government officials through family connection (Kwago)... This system gave rise to a new thought of bureaucracy in regard to the old ruling class of nobility and landlords.[3]

In this period Buddhism became a vehicle for political use and exploitation for the ruling class. Bribery, corruption, and moral degradation in the society were prevalent.

Technical education was encouraged, but its importance was not emphasized and it was considered a low form of higher education. A national university was founded in Seoul in 922 A.D. The government seemed to realize the value of such technical and scientific studies as astronomy, geography, medicine, and foreign language.[4]

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[1] Sohn, The History of Educational Thought of Korea, p. 70.

[2] Ryu, Ibid, p. 48.

[3] Sohn, Ibid, p. 85

[4] Sang-kook Lee, Outline of History of Korean Culture, p. 272.

Hyanggyo (public high schools) and Sotang (private common schools) were established in the provinces and villages. They taught the fundamental Chinese idiographs as well as those Chinese classics that comprised the great written literature of the time. Education at first consisted mostly of reading and memorizing. Emphasis was also placed on etiquette.[1] Although the government founded a new nationwide system of education and a national university during the period of the Koryo dynasty, Buddism could not match the prosperous Silla shamanistic culture. The people were only interested in classical studies and only respected stablilized society. The Buddhist monks used political power to exploit the people and did not consider social needs.

In the third period (the Yi dynasty, 1392 - 1910 A.D.) Buddhism was opposed by the government and diminished. Confucianism replaced Buddhism.

> Confucian indoctrination was carried out and the state support of Buddhism gradually diminished. The traditional practice of listing the king's name was a discipline of Bodhisattva in the written prayers offered at Buddhist rituals. This practice was discontinued by request resulting through the royal lectures.[2]

However, there was opposition at high levels of government. Concubines in the royal court continued to follow a Buddhist shaman, thereby maintaining some Buddhist practices. Because of the influence of the concubines, the government did not succeed in abolishing Buddhist practices.

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[1] William E. Griff, Korea the Hermit Kingdom, (New York: Charles Scribner's Sons, 1889), p. 338.

[2] Ibid, p. 140.

Confucianism

It is not clear when Confucianism was first introduced in Korea. Tradition claims that Confucius himself mentioned he would like to go across the sea to Korea and live with the people there.[1] In 682 A.D., the government school of Silla was established to teach Confucian literature. The Silla promoted the learning of Chinese classics, medicine, calender, military arts and law. During the Silla dynasty efforts were made to follow Chinese culture, with emphasis on Confucianism.[2] This is the first record of Confucianism in Korean history. Confucianism was declared a state religion in the fourteenth century. During the Yi dynasty, a Confucian political doctrine supported the political supremacy of civil officers. The essence of Confucianism was a reverence for authority based on the five human moral relations: king-subject, parent-child, husband-wife, elder-younger brother, and friend-friend relationships. Of the five, the one which received the strongest emphasis in actual practice was the parent-child relationship. The manifestation of that relationship was felt to be in the worship of ancestors. As a result, Confucianism became the central force of all Korean family life.

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[1] Sohn, The History of Korea, p. 20.

[2] Ibid, p. 69.

Neo-Confucianism was introduced to Korea in 1229 A.D. The Koryo scholar, Ahn Hyong visited Peking, the capital of Yuan, and returned with a copy of Chu Hsi's revised book of Confucian scripture. Chung Mong-ju, the Koryo scholar, emphasized the doctrine of the Confucian scriptures and later was considered the founder of neo-Confucianism in Korea.

> Chu Hsi's book became a standard of rule for Korean people. Confucianism, from its introduction, was studied both for its literary aspects and as a means of politics or moral cultivation.[1]

Confucian (neo-Confucian) schools of Hyanggyo--known as public high schools--were established in almost every town and village. Also, there was Sungkyung-kwan, the highest institution of learning, often considered the Confucian college. It began in 1228 A.D.[2] The purpose of the Sungkyung-kwan was:

> ...reorganizing the people's life demoralized by the predominance of Buddhists in the former dynasty and training able officials for the administration. It gathered the most gifted youth educated in the Chinese literatures so that they might acquire for themselves a Confucian moralism and philosophy.[3]

Thus, Confucianism (often called neo-Confucianism) was well institutionalized during this period. It provided the religious foundation of the Yi dynasty (from the late fourteenth century to the early sixteenth century), and was designated the state religion of Korea.

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[1] Korean Journal, Vol. 3, No. 9, September 1, 1963, Korea National Commission for UNESCO, p. 6.

[2] University of Sungkyungkwan Bulletin, Prepared by Staff, Sungkyungkwan University, Seoul, 1955, p. 1.

[3] University of Sungkyungkwan Bulletin, pp. 1-2.

In the sixteenth century an outstanding scholar of neo-Confucianism, Yi Hwang (toege, 1501-1570 A.D.), developed a profound and concise Confucian doctrine. Yi Hwang introduced his interpretation of Confucianism to Korean scholars. Yi explained the human nature as consisting of two aspects. One aspect is man's original, Heaven-bestowed nature that is pure and good and contains no elements of evil. The other aspect is our sensual nature, emanating from human passion, and makes no distinction between good and evil. These two principles were taught as li (the manifestation of the Four Beginnings) and chi (the manifestation of the Seven Emotions). He believed in the dichotomy of li and chi and that one dominates the other.

Yi further asserted that the human mind can be understood through the interpretation of li and chi principles, and that li can be achieved only when the human mind is fully utilized. Li, of itself, said Yi does not have emotion nor the ability to scheme. Yi's ablest disciple, Ki Dai-seung, opposed Yi's theory, terming it dualistic.[1] This opposition forced Yi to further development of the li and chi theory.

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[1] Korean Journal, Vol. 3, No. 9.

Ki evolved a theory of li from a metaphysical approach. He emphasized that li did not exist by itself, independent of the other force. A comparison would be support of the body. Yi believed li was an enabling force in life, and advocated the manifestation of li as a field of moral philosophy, admitting the positive operation of li in epistemology.[1]

Another neo-Confucian scholar, Yi I (Yulkok, 1536-1584 A.D.), further synthesized Yi's dualism. He explained:

> Li (principle) never maneuvers but chi exerts itself, and li is the reason for such exertion. He (Yi I) insisted that intuition, creative thinking, and conviction were the most important aspects of philosophical thinking.[2]

Chu Hsi interpreted Confucianism, not as existential interpretation, but as a philosophical and literary interpretation of Confucian teaching. This became known as neo-Confucianism to Korean Confucian society. Liberal Confucianism, a more pragmatic interpretation, was developed by Wang Yang-ming. He emphasized the union of knowledge and conduct. Both Chu Hsi's and Wang Yang-ming's doctrines were widely disseminated in the academic world. Scholars were educated to teach both of the theories. These theories later became the foundation for two political parties--the Tongin (East Man) and the Suin (West Man). The two parties differed in the practice of Confucian ritual. The Tongins preserved traditional Confucianism; the Suins accepted influences from other cultures. This resulted in a disparity between the progressive and the conservatives.[1] The reason for the split and party strife was caused by the Tongin's political power to dominate Confucian autocracy. The Tongin party became autocratic and adopted neo-Confucianism as the State creed. During these years, Korean education was organized on the basis of neo-Confucian principles. Scholars were educated in an extremely narrow scholastic program. Even the text for the Government Civil Service Examination was prepared by Confucian scholars. This Civil Service Examination, during the tenth century, was the goal of education for the Yi dynasty. At that time a Chinese scholar, Sung Chi, recommended establishment of a system similar to that prevailing in China.[2]

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[1] *Ibid*., p. 8.

[2] Sohn, *The History of Korea*, p. 154.

The strict essentialistic trends of Confucian education were expressed this way:

> (The scholar) memorized. He studied to conform rather than to create. The epitome of scholarship was the polished essay in which the author would run the gamut of quotable ancient proverbs and philosophic principles. The result was, at its best, a brilliant work of art, a balanced music of classic wisdom. But even the best was barren, ineffectual literature whose very style was paralyzing to originality.[3]

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[1] Korean Journal, Ibid., p. 9.

[2] Man-kyu Lee, Ibid., p. 116, also see Choe J. Kim and S. Lee, The World History, (Seoul, Korea: Min-che-yo Co., 1956), p. 69.

[3] Donald K. Adams, Education in Korea, 1945-1955, Doctoral dissertation (published), University of Connecticut, 1956, p. 16.

As a result, neo-Confucianism became "only the ideological instrument for the ruling class to legitimate their privileged status."[1] In the final analysis, Confucianism became "institutionalized and fossilized, thereby losing its potency as a popular form of religious expression."[2]

Korean Confucianism, known as neo-Confucianism, influenced Korean society for centuries with no opposition to Chu Hsi's philosophy. However, Confucian scholars began to see contradictions and absurdities in traditional Confucianism as applied to politics. Yi Hwang and Yi I scholars in the Real Learning School (the Silhak, a philosophy of Chung Yag-yong, Tasan, 1762-1836 A.D.) advocated bringing Wang Yang-ming's spirit of Confucianism (neo-Confucianism) instead of Chu Hsi's epistemology of neo-Confucianism.[3]

> Scholars of the Real Learning School freely criticized the state of affairs in the government. They proposed reforms to government organization as a means of overcoming political confusion, economic poverty, and financial graft.[4]

The Silhak-Real Learning School advocated a practical, empirical approach for both government and education. This movement came to prominence in the eighteenth century.

At a time when the hierarchial principle was believed to be inherent in nature itself, the idea of forming a democratic society was suggested by the scholar Yun Chung (1629-1714 A.D.). As an advocate of the Silhak, he stood against tradition and refused government post. Yun Chung devoted his life to the Silhak ideal. He and his followers believed the Silhak to be the only school for the people. They opposed the meaninglessness in the formalism of Chu Hai's philosophy. Welfare, social equality and a democratic notion were their areas of influence or issues for reform.

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[1] Chai-sik Chung, "Religion, Culture and Social Change," International Yearbook for the Sociology of Religion, 1969, p. 120.

[2] Ibid.

[3] Ibid.

[4] Korean Journal, Ibid., p. 12.

> ...The Silhak scholars refused to accept the idea that men are born unequal, that their social status is predetermined. In practical terms, they asserted that the partial reforms carried out from time to time by government were aimed not at improving the common lot, but at perpetuating an oppressive system.[1]

A group of progressive and spiritual scholars of the Silhak (the pragmatic school) felt that the traditional Korean society conformed to decaying values. They advocated immediate measures to cure or to replace the traditional system. Thus, they re-interpreted the Silhak philosophy based on neo-Confucian doctrines. In their practice of this theory, they came into contact with Catholic and Western culture. They were awakened and became dedicated to social welfare. Modern science as introduced by the Ch'ing dynasty of China through Western missionaries had not been taught previously in Korea.

Western science and technology reached Korea at the same time as the philosophy of Silhak. However, Chung was not officially supported due to a dispute over Confucian doctrine which resisted new ideas of progressivism.

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[1] Woo-kun Han, The History of Korea, trans. by Lee Kyong Shik, ed. by Gratton K. Minz, (Seoul, Korea: Ulyoo-moon-hwa-sa, 1961), p. 325.

Eastern Learning (Chundokyo-Religion of Heavenly Truth)

At the end of the Yi dynasty, the social picture was one of total confusion and unrest. In addition to political complexities, drought and famine had thrown farmers into poverty. Discouragement resulting from pestilence and banditry caused the peasant wars of 1812 and 1862. Sociologist Chung Chai-sik says:

> This situation was aggravated by 1) a powerful force intruding from the outside, the rapid spread of Catholicism; 2) the incursion of the Anglo-French forces in China; and 3) the frequent coastal incidents involving the Western vessels.[1]

According to Chung, the internal exacerbation caused by external political and religious forces left Korea weakened and needing social change.

Ch'oe Che-u, founder of Chundokyo (1824-1864) appeared in this period and formulated the thought of Tonghak (Eastern Learning). His major purpose was to rescue peasants from the chaos of social and political instability. He set his doctrines to music so that farmers could learn them easily.[2] Eastern Learning was developed by Ch'oe-u as a way to overcome the influences of other countries upon indigenous Korean thought. "Eastern" as used here symbolizes indigenous religious forms, in contrast to religious forms introduced from Western countries.

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[1] Chung, International Yearbook, p. 119.

[2] Sohn, The History of Korea, p. 191.

Ch'oe Che-u's doctrine encompassed all of the Korean religions; shamanism, Buddhism, Taoism, Confucianism, including Catholicism. He claimed that his teaching would be the salvation of the underprivileged.

> He urged the people to participate in the dispensation of the new salvation through self-cultivation... a man is unique because of the "immanence of the Lord of Heaven in Man," and man has only to realize the best in his nature by the "cultivation of his mind" "rectifying of his spirit," and with "sincere reverence of heaven."[1]

Professor Ryu Tong-shik of the Methodist Theological Seminary in Seoul, Korea, suggests that Chundokyo tapped man's solemn dignity, moving beyond the superficial doctrines of Confucianism. This religion was the basis for democratic progress and modernization.[2] Chundokyo represents the ultimate in the syncretism of indigenous religions.

Confucianism as used in this chapter focuses on essentialistic and experimentalistic factors in Korean religious education. The essentialistic aspect will be studied through the traditional Confucian concept of humanism. The experimentalist aspect will be studied by developing the progressive Confucian view of pragmatism, and humanism in social and cultural concepts.

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[1] Chung, Ibid., p. 126.

[2] Ryu, The Christian Faith Encounters the Religions, pp. 115-117.

Chapter II.

The Essentialistic Aspects in Religious Phenomena Affecting Christian Education

Four traditional religions have influenced Korean life and thought. Those religions also influenced Christian faith and practice. The religious atmosphere is recognized as contributing to "the formation of the personality."[1]

> The contemporary Korean Church is soaked by Confucian externalism (formalism). Buddhist escapism (Nirvana), and shamanistic emotionalism (dualistic spiritual feeling).[2]

The syncretism of these three religions contributed to the later development of Christian thought concerning education. In the process of historical development, each religion merged into another religion; shamanism into Buddhism, shamanism and Buddhism into Confucianism and Chundokyo, etc. However, the precepts of Confucianism became the foundation of all religions.

The rigidity of Confucianism was emphasized in all Korean religions and influenced all ethical and moral disciplines. The rigidity affected all human relationships. The family group was an autonomous unit, and had difficulty relating to other family units. During the Yi dynasty the Confucian system of human relations became an absolute in the Korean society. For this reason Confucianism brought about a family isolation detrimental to the wider community and national interest.

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[1] Harold S. Hong, Korea Struggles for Christ, Memorial Symposium for the 80th Anniversary of Protestants in Korea, (Seoul, Korea: Christian Literary Society),1966, p. 155.

[2] Chai-choon Kim, "Korean Goals and Christian Message," Christian Thought, April, 1958, (Seoul, Korea: Christian Society), p. 155.

The most influential feature of Confucianism was its structure for the establishment of moral principles. This religion fostered a hierarchy in human relations that elevated government superiority and gave the privileged authority over moral practices. As a concept of God, Hananim was absolute, dynamic and moralistic. He was supreme and transcendental above other gods. (The Hananim concept was originally obscured in the ancient Tangoon mythology, and accepted as the one God or only God in Heaven. The concept of one God, therefore, was a familiar concept to Koreans.)

> Hananim was a point of contact with Korean culture the like of which missionaries in China did not have. As a personal transcendental God, it is clearly the supreme deity of the Korean people for belief in the Christian God. Because of this, Hananim was a concept upon which the Christian missionaries working in Korea could rather easily agree. Hananim has been a wonderful deity for the Christians of Korea, considerably facilitating their work.[1]

Buddhism as a religion ruled the minds of Koreans through religious practices such as assurance of blessings from devotional life, the Nirvana concept of upper-world, and the self-consciousness of spiritual being. The Buddhist religious practice freed people from the stress and oppression of the strict social and political control under the Confucian system.

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[1] Spencer Palmer, Korea and Christianity: The Problem of Identification with Tradition, (Seoul, Korea: Hollym Publishing Co., 1967), p. 6.

Chundokyo's active political role in opposition to Japanese rule of Korea resulted in his appeal to the more powerful political figures during 1910. This period, the end of the Yi dynasty, marked the decline of Confucianism. Chundokyo was a reflection of an indigenous religion that encouraged the people in the development of self-identification. The effect of Confucian discipline was reflected more through moral and ethical attitudes. Specifically, ancestor worship was recognized, and became emphasized because of its familiarity with moral practices of other religions.

Shamanism had a vast number of gods, demons and demigods having powers of good or evil. This also supported the Confucian discipline of ancestor worship. Another characteristic of shamanism was spirit worship. The shaman played the role of mediator of spirit. Thus, people tended to rely on him and individual moral or social decision making was rare. Shamanism did not include social responsibility. One was to wait for, or depend upon, good spirits. This leads to a fatalism and "a complete loss of subjectivity," says Hong. "Any productive movement such as constructive realities cannot be found itself in this situation."[1] Here follows the second characteristic--conservatism or stagnancy.

A syncretism of religious beliefs and practices occurred. Confucianism requires discipline and ethical actions from the people, shamanism penetrates the emotional life. Shamanism is used for luck or blessings, and for preventing calamities resulting from natural orders. People expected this religion to enrich their lives. Thus, in religious practice, it is possible that a Korean will participate in the Confucian ceremonies of ancestor worship using Buddhist prayers, perhaps calling on shaman at the same time for help in placating the spirits that are supposedly threatening his safety and happiness.[1]

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[1] Hong, Korea Struggles for Christ, p. 155.

Shamanism, the most popular religion in Korea, served as the foundation for Christian faith. Confucianism, with its shamanistic influences, also infiltrated Christianity. Thus, the Christian faith in Korea included a strong sense of Confucian moral ethics. One result has been to give Christian church leaders the same status as the intellectual elitists. Church leadership was not determined by competence. The religious teachings ignored communal development. The church moved, through its leaders, in the direction of rigid authoritarian traditionalism.

The shamanistic elements of Hananim faith and escapism were major thrusts in religious thought, affecting the conservative Buddhism and Confucianism. These were the lines of contemporary religious thought in Korea prior to Christianity. Confucianism kept a religious tradition ritual; a formalistic morality that influenced the structure of other religions. Buddhism encouraged people to develop their own identities: the inner sphere of personality. Chundokyo, the religion of heavenly truth, resembled early Christianity. Christian teachings of monotheism and moralities were, in effect, "the ontological whole."[1]

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[1] Cf. Allen D. Clark, History of the Korean Church, (Seoul, Korea: Christian Literary Society, 1961), pp. 1-28.

The following statement on shamanism indicates how this religion originally shaped personal lives in Korea.

> The notion of a personal mythology taking an active part in his life which is revealed through some prophetic or other dreams in shamanism gives a positive meaning in life as he continues to work out his mythology. It becomes all inclusive, combining dreams, projections, conscious synchronization, life style, even occupations and social life, etc. As a consequence of this mythology, the person comes to grips with his life and gains new insight. The individual finds that his thoughts and unconscious are heavily influenced by his daily activities, manner of relating, and the prevailing world about him. He may then consciously try to bring his outer activities into harmony with his inner life--mythology.[2]

This thought is comparable to Korean shamanism as exhibited at the time the first American missionary, Homer Hulbert, came to Korea. He made this observation about the Korean people:

> The Korean temperament is such that it seems especially open to approach by Christianity. This peculiar susceptibility lies in the fact that Christianity, the most rational and at the same time the most mystical of all religions, finds in the Korean a like combination of rationality and idealism.[3]

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[1] Ibid.

[2] This was discussed and expressed by Christopher Cummins, an expert on the subject of Biblical shamanism in a book. This portion of an article was given to the writer by C. Cummins in 1973 at the San Francisco Theological Seminary.

[3] Homer Hulbert, The Passing of Korea, (New York: Doubleday, Page & Co., 1909), p. 126.

The presence of mysticism in shamanism influenced the growth of Christian faith. The Christian experience of myticism is similar to the shamanistic belief of evil spirits existing within us "as generally conspiring against the welfare of man."[1]

Even though shamanism was deeply rooted in Korean religious thought, it did not have a religious ritual. Rather, it penetrated the personal life style, and exacted a specific manner of performance, dependent upon community needs and the gifts of shaman.[2]

Controversy arose in 1963 over the deep influence of shamanism on the Christian faith. Theologians were well aware of elements of syncretic religious practices in the Korean Christian Church.

The syncretism of religions in Korea was a mixed blessing. On the positive side, religious syncretism made possible the rapid growth of the Protestant Christian Church in Korea.

> In generations this hermit, pagan kingdom has become the most Protestant country of Asia. Out of this Church have come the leaders of the new Korea, from president to primary school teachers, in such proportions as no other country in Asia has known.[3]

Christian evangelization appears to have been extremely successful in Korea. However, as results are viewed more critically, the success is largely religious quantity rather than quality. The average Korean did not become intensely involved in any specific religion and this made the land "a sort of religious wilderness for several hundred years."[1]

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[1] Horace G. Underwood, The Call of Korean-Political, Social and Religion, (London: Fleming H. Revell Co., 1908), p. 85.

[2] Cf. Mercia Eliade, Pattern in Comparative Religions, trans. by Rosemary, (New York: Sheed, the World Publishing Co., 1970), p. 5.

[3] Samuel H. Moffett, "Korean Appraisal," Christianity Today, February 18, 1957, p. 32.

> On the surface, the religious syncretism of the Korean people may seem an indication of a total indifference and undue tolerance toward religion, but examined more closely it shows a religious hunger.[2]

The Korean Christian Church adopted both the theory and practice of neo-Confucianism. Confucianism's rigid moral discipline upheld cultural conservatism of Korean society. Its main concern was how to stabilize inherited moral and philosophical principles. Furthermore, followers of Confucianism enthusiastically accepted the philosophy of Chu Hsi. They centered their efforts on literal interpretation of the writings of their master.

When the Protestant missionaries came to Korea in 1884, they showed "favorable attitudes towards the native people and their traditional ways of life."[3] Palmer notes that this attitude was different than the attitude of missionaries in China. The missionaries in Korea "insisted that the Korean could be trusted to take it (traditional Christian way of life) in hand without having to seriously distort Christian doctrine or interfere with Korean tradition."[1] A major reason for missionaries entrusting Christian religious practice to the Korean was the similarity of Western faith to indigenous religions. They found strength in syncretic religious practices in Korea and a willingness to accept faith in God. The impact and power of Western civilization followed. A syncretic model of Christianity became a part of Korean culture. The problems caused by the assimilation of indigenous religion into the philosophy of the Christian concept is explained as follows:

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[1] B. Hosikawa, Religions of Korea, (Seoul, Korea: Korean Publishing Co., 1921), p. 3.

[2] Allen D. Clark, History of the Korean Church, (Seoul, Korea: Christian Literary Society, 1961), p. 28.

[3] Palmer, Korea and Christianity, p. 33.

> The goal of genuine contact of the Gospel with a culture is the self-realization of the Gospel, i.e., the new creation of that particular culture. It is the salvation of the culture as well as man. It recreates the people of God by reinforcing the positive elements in the culture and correcting the negative ones. This is the totality of indigenization.[2]

This problem has several facets; theological, cultural, and doctrinal. However, the trend toward humanism resulting from religious syncretism is a fundamental concern. When Dr. Horace N. Allen first started his mission work with medical care in Seoul in 1884, people thought he was a shaman. The healing of the sick was, in their minds, a result of chasing out evil spirits.

When a move toward modernization began in Korea in 1885, the Christian Church brought the enlightenment of Western culture to the people. People depended upon the Church leaders, and the growth of the Church resulted from the response of the people to the missionaries.

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[1] Ibid.

[2] Ryu, The Christian Faith Encountering the Religions of Korea, p. 55.

The influence of this new religion, Christianity, was possible partly because of familiar religious precedent to Koreans; both shaman and Christian Church leaders are believed to be "inspired persons." It is believed important for religious leaders to be inspired by emotion, to attempt to bring his inner experiences into his real life and his community life, becoming in the process a community leader.[1]

Other roles of the shaman are healer, oracle, medium, etc. The shaman ascends or descends to the "other world" or realm of consciousness in order to fulfill his personal need for transcendental experience. This enables him to achieve his primary responsibility which is to the community. To do so he calls on the gods or spirits with whom he has become familiar.

The inclusion of the humanistic elements of all indigenous religions are a result of the syncretism of Korean religious life and faith. It forms "a very intricate study,"[2] said Hulbert in 1909. He continues:

> In no department of Korean life is the antiquity of their civilization so clearly demonstrated as in the mosaic of religious beliefs that is held, not only be different individuals but by any single individual.[3]

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[1] Christopher Cummins, Ibid.

[2] Hulbert, The Passing of Korea, p. 403.

[3] Ibid.

Syncretism he regards as 'a jumble of the whole,' but he concludes:

> ...there is no antagonism between the different cults; however, they may logically refute each other...until they form a sort of religious composite from which each man selects his favorite ingredients without ever ignoring the rest. Nor need any man hold exclusively to any one phase of this composite religion. In one frame of mind he may lean toward the Buddhistic element and at another time he may revert to his ancestral fetishism. As a general thing, we may say that the all-round Korean will be a Confucianist when in society, a Buddhist when he philosophizes, and a spirit-worshipper when he is in trouble.[1]

The absorbtion of Christianity into Korean religions is centered in the humanistic elements, integrated into Korean thought. Koreans feel that truth as restoration of cultural order, will result from following the principle of truth.

The great Buddhistic monk, Won-hyo, understood Korean folk religion and studied Buddhistic Elysium (Pure Land Thought of Buddhism) in depth. He established the philosophy of Korean Buddhism: II-Sung Won Buddhism. This contributed to the unification and popularization of Buddhism in Korea. Similarly, a great scholar of Confucianism, Chang Yo-hun, established the "Do-Il-Wong philosophy" by combining the theories of Suh Hwa-dam "Chi" theory and Lee Toe-kye "Li" theory.

Through this process Korean self-awareness was developed and indigenous religious principles established.[2] LeeToe-kye's "Li" theory and Suh Hwa-dam's "Chi" theory were strong influences on Korean thought. The inherent belief in Confucianism often resulted in cultural autocracy. These two extreme essentialistic tenets expanded into the society. Discipline and respect were rigidly enforced by those in authority. The original Korean educational system became traditional and stereotyped. The models of education were chosen from the tenets and principles that had enduring values. Value would maintain the stability of traditional society and counteract any changes from socio-political, cultural factors.

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[1] Ibid., pp. 403-404.

[2] Ha-un Chung, Studies of Christian Thought, Vol. 3, (Seoul, Korea: Christian Literary Society, 1963), p. 246.

Social and Cultural Factors Turning to Conservative Education

A transition from a closed to an open nation occurred in 1876 when Japan forced Korea to enter into a treaty of mutual relationship. In 1882, following the treaty, Korea opened her doors to the world and the long history of seclusion came to an end. Korea made treaties with the United States in 1882, with Great Britain in 1883, with Russia and Italy in 1884, with France in 1886, with Australia in 1892, with Belgium in 1901 and with Denmark in 1902. During this period of transition the Koreans required help from Christian missions before missionaries entered the country in 1884. In a very short time Christianity became a stupendous force in Korean society.[1] Thus, Christian higher education was enthusiastically received by Korea. From 1884 to 1945, essentialistic philosophy reigned as advocated by Jacques Maritain.

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[1] Cf. Yang-sun Kim, "Retrospect and Future of Missions in Korea," Christian Thought, July, 1959, pp. 13-14.

During the thirty-six year occupation of Japan, superficial modernization of Korea interrupted any move toward nationalization. Instead, Japan tried to align Korea with Japanese culture. Modernization of Korea was not compatible with Japan's Shinto religion. Koreans continued to move toward Christianity, believing in "the Church of missionaries as an authentic channel through which they could get more of what they desperately needed."[2]

> In spite of these handicaps (imposed by the Japanese government) the Christian schools were popular and those who did go to school flocked to the Christian institutions. This turning of the Korean youth to Christian institutions immediately commanded the attention of the Japanese. They built fine looking schoolhouses with public funds and provided Japanese teachers, but very few Koreans went to their schools.[1]

The Japanese introduced Japanese Buddhism, which was quite different from Korean Buddhism, as a way to combat Christianity. They brought in Japanese monks and tried to eliminate Korean Buddhism, but failed, however, since Korean Buddhism had been a great influence on Korean culture for over a thousand years.

Buddhism caused a decided turn in the movement of Korean civilization. Shamanism and Confucianism had left room for Buddhism to address the vast and untouched field of the human mind; it could penetrate into the midst of the majority of the people. Buddhist monks devoted themselves to learning, to study of composition of books, and to the Buddhist ritual. Korean Buddhism was frequently a potent influence in national affairs. The power of the monks at times was so great that they almost controlled the court and could nullify decrees of the King. The early history of Buddhism had a decidedly military cast, and often they were conservers of patriotism.

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[1] David Chung, Religious Syncretism in Korean Society, p. 73.

[2] L. George Paik, The History of Protestant Missions in Korea, 1832-1910, (Pyongyang, Korea: Union College Press, 1929), pp. 493-494.

> During the first centuries of its sway in the peninsula, the ablest intellectuals were fed and the ablest men were developed by it, so that it was the most potent factor in Korean's civilization. Over and over again have the political and social revolutions been led by Buddhist priests who proved to be political agitators as well as recluses and students. Acquiring education, they have acted as scribes, law-givers, counsellors and secretaries.[1]

In the Koryo dynasty (918-1392 A.D.),private educational institutions came into being for the first time. Buddhist priests began to teach local children at their temples.

> Buddhism became the popular and democratic element, bringing learning to the lower strata of society. Neophytes were usually taken from the humbler classes, and thus, culture became diffused. Even the idols, pictures and scrolls, with the explanations and preaching in the vernacular, served to instruct the people about life and thoughts of the routine of everyday life--the result of which was true education. Wherever Buddhism penetrated, more literature was published in the speech of the unlearned, and often the first books for the people were works on religions.[2]

Eventually Buddhist education became limited exclusively to noblemen. In the later years of the Yi dynasty, Buddhism served Government agencies; establishing institutions for foreign languages, medical science, fine arts, law, etc.

During the Yi dynasty (1392-1910 A.D.) Confucianism became the popular religion of the people. The educational system shifted to the Confucian mode. Homer Hulbert observed Korean education in this period:

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[1] William E. Griffis, Korea, The Hermit Nations, (New York: Charles Scribner & Son, 1904), p. 333.

[2] Ibid., pp. 337-338.

> As education had to do so largely with the mastery of the Chinese classics, it went hand in hand with religion, and though there was no genuine educational bureau, the Sung-kyun-gwan, or Confucian school, in Seoul, might be called the center of education for the century, just as the Royal Academy in England is the center of English art. This Confucian School still exists as a sort of honorary institution, to which recognized scholars are appointed by the Emporor, as emoluments and without any duties to perform.[1]

Education became essentialistic. The Kwago--Civil Service Examinations--were designed to serve government needs and were controlled by Confucian scholars. This heritage of scholastic training had been introduced into Korea by the Chinese, together with the religions and literature of China. Hulbert criticized the imported curriculum:

> Most educated Koreans can tell you much more about the history of China than they can about their own national history; just as any English or American college boy can tell you more about Latin grammar than he can about the grammar of his own tongue.[2]

The learning of the Confucian literary style extended over 600 years. Confucianism influenced the entire culture. At the end, Confucianism became extremely rigid; a narrow philosophy was confined by absolutism, externalism, and formalism.

A transition in Korean education occurred during the rise of the various religions throughout the different stages of Korean history. Politics and religion were always closely connected.

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[1] Ibid., p. 338.

[2] Ibid.

Social instability and revolutions resulted when new religious practices were imposed by political powers.

Another factor which helped turn Korean educational thinking toward conservatism was the continuing social and cultural need for stabilization. The Silla (B.C. 57-935 A.D.) and Koryo (918-1392 A.D.) societies were predominantly Buddhist. On the other hand, the Yi society (which followed Koryo) was Confucian. Both Buddhist and Confucian cultures were Chinese, i.e., imported cultures. They required submission to the powerful neighboring cultures. For a thousand years the form of government was authoritarian. The people accepted the enforced social order without dissent.

The transition from political ignorance to that of national consciousness is largely due to the introduction of Christianity about ninety years ago.

When the Western missionaries introduced democracy the people no longer accepted authoritarian form of government as absolute. The basis of government became one of a government for the people.

The development of Korean education during the end of the Yi dynasty had been characterized by emphases on: 1) individual social concern; 2) traditional approach rather than Western scientific method; 3) Confucian dogmatism rather than rational thinking; and 4) over-emphasis on the spiritual dimension of man. Factionalism and nepotism resulted in social injustice from ignorance about the welfare of the nation as a whole.[1]

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[1] Bong-mok Park, An Analysis of the Ideas of John Dewey and Reinhold Niebuhr on Social Justice and the Implication of These Ideas for Korean Education, Ph.D disseration, 1968, New York U., pp. 200-204.

> Our traditional morals seem to contain many irrational elements. Very often our conduct is swayed by emotions rather than by cool reason. The domination of emotions in our conduct must have close connection with the family-centered morals of this country. For the familism of Korea embraces some primitive elements that hamper rational treatment of things.[1]

During the era of Confucianism the emphasis on family solidarity prohibited a broader socialization. A strict interpretation of Confucianism inhibited the individual's rights. Intolerance, bigotry, injustice and superstition were perpetuated in the name of Confucianism.[2]

The essentialistic idea of Confucian education was deeply rooted in Korean society. Therefore Western thought of essentialism was readily accepted.

Much later the contradictions in traditional Confucian education were criticized. Its extreme conservative traditionalism was compared to Western democratic education, and compared to the view of Western philosophy. Philosophies began to be based on democratic institutions of education that substitute "scientific methods and rational discipline for authoritative faiths, to unite all men in a common bond of good will." [3]

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[1] Tae-kil Kim, "How to Harmonize Traditional Moral Values and Present-day Needs in Korea," International Conference of the Problems of Modernization in Asia, p. 121.

[2] Ji-hoon Cho, "The Foundations of Korean Thoughts," Korean Thought, August 10, 1959, pp. 30-33.

[3] Reinhold Neibuhr, Beyond Tragedy, Essays on the Christian Interpretation of History, (New York: Charles Scribners Son, 1937), p. 230.

Chapter III.

The Progressive Aspects of Modern Korean Confucianist Thoughts of Pragmatism-Silhak

When Confucian culture was dominant in Korean society, academic works were written mostly in the style of classic Confucian literature. These classics were inappropriate and irrelevant for a progressive and modern Korea. In classical literature truth was a ready-made principle, hung up somewhere above the student.

Traditionally becoming a religious person was practical. Prosperity was considered a reward for religious faith. Education was recognized as bringing insight to people; in this sense it became synonymous with religion. For centuries the special task of education was to show how to gain a prosperous life, which in time should improve the welfare of Korean society as a whole.

Bong-mok Park said, "In the historical context, Korean education has failed by wasting human capabilities through its inefficient methods."[1] However, early in their history, Koreans did develop tools for better living and to improve social conditions. Confucian welfare programs were developed in the seventeenth and eighteenth centuries. Meteorological, astronomical, calendar, agricultural and technological studies were conducted by King Sejong of the Yi dynasty in the fifteenth century. Unfortunately, the knowledge from this innovative research was not utilized for the general public. Later, a group of Silhak Confucian scholars, Lee Soo-kwang (1563-1628 A.D.), Yoo Hyang-won (1622-1673 A.D.), Lee Ik (1681-1763 A.D.), and Chung Yag-yong (Tasan, 1762-1836 A.D.), criticized Korean traditional religions for preventing new ways to approach welfare problems. Their zeal for practical learning failed to influence the native population. Proponents of Confucianism constantly persecuted this group.[1]

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[1] Bong-mok Park, Analysis of the Ideas of John Dewey and Reinhold Neibuhr, p. 198.

Silhak assisted scientific reform of social practices through the adaptation of Western teachings. Silhak scholars revolted against the formalism of traditional education. They felt any education that ignored the realities of practical living failed to effect the principles of humanism. For them, traditional Confucian teachings were superficial and idealistic. Against this perspective, Silhak founder Lee Yool-kok (1535-1584 A.D.) emphasized experience and practice. Chung Yag-yong, well known as Chung-Tasan (1762-1836 A.D.) accomplished remarkable scientific feats. Deeply sympathetic to farmers and working people, he concentrated on developing technology useful to them. He invented devices such as cranes, windlasses, pulleys and vehicles; and used methods of construction that were similar to Western inventions.

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[1] Cf. Don-yong Nam, History of Korea, (Seoul, Korea: Dong-ah Publishing Co., Ltd., 1960), Original Korean, pp. 476-477.

Chung Tasan was a prominent Korean pragmatist and scholar. His pragmatic thought had been learned through contact with Catholicism in China.[1]

> Many of the Catholics, including prominent scholars such as Chung Yag-yong (Tasan) and his brothers, and other baptized Christians were punished and even executed. However, Catholicism prospered secretly, and spread especially among the profession of pottery-makers.[2]
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> Confucian persecution against Catholicism was caused by a difference in religious tenets; namely the practice of ancestor worship and the social emphasis on class. Silhak advocated salvation of the people from excessive exploitation by rulers. Catholicism blended egalitarian principles and other worldly salvation. Some (Silhak) scholars becoming familiar with these other tenets were converted to Catholicism. Others benefited from the scientific learning which accompanied the religion but did not convert.[3]

The pressure from traditional Confucianism forced Chung Tasan into exile in the later years of the Yi dynasty.

The Silhak's contact with Catholicism occurred in China during early Ching dynasty which was China's Renaissance period. Korean historians suggest that attitudes can be found in Korean history that parallel Renaissance attitudes. They further verify that Silhak scholars pursued the intellectual movement of the pragmatic school of the mid-late Yi dynasty period. Some modern scholars in the Silhak studies believe that the Silhak movement is comparable to John Dewey's pragmatism and American philosophy. Silhak scholars are philosophers, and yet they are concerned about social welfare. In other words--pragmatists.

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[1] Ibid., p. 489.

[2] Pow-key Sohn, The History of Korea, p. 179.

[3] Ibid.

The pragmatic thinkers developed a new philosophy that conflicted with the medieval neo-Confucian metaphysics. They were convinced that the neo-Confucian principles no longer worked for current social conditions. They returned to the pre-Ch'ing classical Confucianism to discover new meaning. Eventually, through the influence of the teachings of the Han Learning School and Western ideas, they reinterpreted orthodox Confucianism. The pragmatic thinker criticized the deteriorating bureaucratic-feudalistic institutions of the Yi dynasty; the class system, private ownership of land, unequal distribution of land, and the tax and levee system.[1]

> In this period, the emergency of the philosophy based on equality, human dignity, equal opportunity, public welfare, and the advancement of the national economy was conspicious. In some respects this development in the seventeenth-eighteenth century was comparable to the Renaissance period of Western Europe.[2]

Silhak was basically a combination of the Han Learning School and Western ideas. Silhak scholars in China had been greatly influenced by Westerners. Silhak reinterpreted orthodox Korean Confucianism, using pragmatic and democratic elements from modern China. Silhak scholars attended the Chinese mission founded by Matteo Ricci

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[1] Cf. Ibid., p. 180.

[2] Ibid.

(1552-1610 A.D.), an Italian Jesuit, whose Chinese name was Li Matsu. He had a good educational background that included science and Christian instruction. Before coming to China as a missionary he studied the European classics at the college of Macerata. He studied science (1568-1571 A.D.) in Rome for three years before entering the society of Jesus.[1] Arriving in Pekin in 1582, Ricci met the Ming emperor, Sheng-tsung (1573-1619 A.D.) and presented to him an image of Christ, a Bible, a pearl-studded cross, two clocks and a world atlas.[2] This friendship with the Ming emperor increased his understanding of the Chinese culture.

> Then he quickly recognized that the most important thing for mission work was not just to start obtaining conversions and baptism, but to establish a firm and respected position in the Chinese society. Eventually, he began to study Chinese customs, languages and culture. He further adopted the dress of the Shen-Shih. With this effort he could make contact with Chinese intellectuals to discuss scientific knowledge as well as Christian philosophy. He greatly impressed the court and scholars, and was appointed as an advisor in science and technology. He died long before the Ming declined. The Jesuit mission continued into the Ch'ing and reached their peak with the new Ch'ing government.[3]

The corruption of government and their scholar-officials, combined with other socio-economic conditions, caused the decline of the Ming dynasty. Later intellectuals of the Ch'ing dynasty believed that the major reason for the decline of Ming was due to the inability of neo-Confucian philosophy to cope with the political realities of the Ming dynasty. They, therefore, severely criticized neo-Confucianism and developed more practical and utilitarian ideas to meet the needs of the time. The trend of thought during the Ch'ing period created a strong reaction against neo-Confucianism. The Sung and Ming dynasties avowed the revival of the antiquity.[1]

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[1] Henry Bernard, Matteo Ricci's Scientific Contribution to China, trans. by E. C. Werner, (Peking, 1935), pp. 22-23.

[2] Dun J. Li, The Ageless Chinese, (New York: Charles Scribner's Son, 1965), p. 379.

[3] Ibid.

The new philosophical movement of the early Ch'ing developed at the time the Jesuit missionaries performed their mission activities. The influence of the Catholic missions in China encouraged pragmatists of Confucianism to accept new ideas and Western philosophies of the Ch'ing period. Thus, the Confucian thought of pragmatism was directly and indirectly influenced by Catholic missions in China.

The problems of the traditional period from Ming to Ch'ing and the late Yi dynasty to Korea required Korean scholars to find new solutions to old problems. As H. B. Hulbert noted, "Korea... although forced into Japan's arms, has remained 'Chinese by the soul.'"[2]

The attitude of the Ch'ing scholars toward the Catholic, Jesuit mission, was different from that of Korean scholars. The scholars in China maintained friendly relationships with the

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[1] Chi-ch'so Liang, Intellectual Trends in the Ch'ing Period, trans. by Emmanuel E. Y. Hsu, Harvard University Press, 1959, p. 121.

[2] Hulbert, The Passing of Korea, p. 10.

Jesuits except for a few xenophobic scholar-officials. For example, Yang Kuan-hsien (1597-1669 A.D.) considered Western science and Christianity a threat to all of Chinese civilization.[1] In Korea the political pressure against pragmatists was severe because of their criticism of the traditional bureaucracy of Confucianism. Not only were the pragmatists active in political criticism, but they achieved academic positions of scientific methodology. By this means they corrected many social evils of that time.

During the period between the fifteenth century reign of King Sejong and the eighteenth century reign of Kings Yongjo through Jungjo, the pragmatic movement rose quickly.[2] The attitudes attending the scientific movement conditioned Koreans to accept the Silhak movement. The country began to think in terms of Western modernization. More sophisticated tools, equipment and machines were developed. However, the traditional element, the Confucian emphasis on classic, hindered modernization. Eventually the Confucian influence overcame the trend toward practical teachings and modernization stopped.

Social and Cultural Factors of Pragmatist Chung Yag-yong

The transition of Korean pragmatism actually arose late in the Yi dynasty period with the invasion of Korea by Japan. This marked the transition from the Ming to the Ch'ing dynasty.

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[1] DeBray, sources, op. cit., p. 562, (Dun J. Li, The Ageless Chinese).

[2] Cf. In-soo Sohn, Korean Educational Thought, pp. 179-180.

> The decaying of values in the traditional Yangban (rich and elite group) class exploited the society widely and keenly for their benefit and profit, and the need of measures to correct or replace the traditional system was urgent.[1]

The political and social institutions based on neo-Confucianism deteriorated. New philosophies evolved to cope with the problems of the day. During the Yi dynasty, the emperor exercised despotic power, scholar-officials enjoyed privileges, and feudal lords exploited peasants. Politics functioned only for the interests of the privileged class. The peasants and the wealthy became completely alienated. These situations became worse after the two wars, the invasion of the Hideyoshi (1627) and the Manchus (1636-1637 A.D.).

During the seventeenth and eighteenth centuries, Korea was influenced by two alien ideas: one was the philosophy of the Han Learning led by Ku Yen-wu (1613-1682 A.D.), a leading thinker of the Han Learning School in China; the other was Western thought as embodied in Catholicism and the Renaissance science.[2] Chung studied in both Catholic philosophy and the sciences, and the Han Learning School.

Eventually, Chung adopted a syncretic attitude, and used the common elements of practicality and democracy from two or three sources. Thus, his ideas were new thoughts contributing to contemporary development of the modernization movement in Korea.

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[1] See Chung Yag-yong's Preface, Kongse Yup Yo, in Chung Yag-yong, Yoyudang Choso, Seoul, Korea; Shinchosunsa, 1934-1938.

[2] George Handerson, "Chong Tasan: A Study in Korea's Intellectual History," JAS XVI (May, 1957), p. 384.

Chung Yag-yong and his contemporaries in the Practical Learning School criticized the existing system and advocated reform. He eventually developed a more pragmatic and "people minded" philosophy for coping with equal opportunity.[1] This new philosophy became the antitheses of neo-Confucian metaphysics.

The thought of Chung was embodied in a political, economic philosophy. Modern Korean society wanted to break through the tradition of medieval, metaphysical neo-Confucianism and to establish a modern Confucian tradition. This theses was known as "modern idealism," "the pragmatic or scientific and democratic" element as seen in the European Renaissance and Enlightenment movements.

The nature of Chung's "people minded philosophy" was different from Western democracy. Chung's major emphasis was a political philosophy focused on how government could rule for the interests of the people instead of the rulers. He criticized the authoritarian bureaucracy of the late Yi dynasty in Korea. Gradually, Chung developed ideas for simplifying supervision of governmental administration.[2] He advocated a government for the people, but did not progress as far as a philosophy of "the government of the people and by the people." His democratic ideas could not transcend the Confucian bureaucratic framework. In other words, his democratic ideas were developed within the ritualistic and formal Confucian tradition.

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[1] Chung, Kyongse Yup-yo, 1-4.

[2] Ibid.

Economically, Chung developed "a welfare oriented" society. His welfare policies were based primarily on an agrarian economic system. Although some commercial activities developed during the period of late Yi-Korea, the economy of the nation remained basically agrarian. Chung was concerned about the land system, the tax and technology of agriculture and, to a lesser degree, the problems of commerce. He developed theories of land policy, tax and monetary systems. Monetary reform was needed as a result of the growing commercial activities of his time. He wanted to change the feudal system of land management. Chung suggested that the government adopt Chongjon-je (well-field system) to distribute the wealth equally among the people and Yuchun-bup (the system of common cultivation and common distribution). He also supported the improvement of irrigation systems and agricultural technology.[1] The economic development of Chung, however, did not overcome the feudal-agrarian system.

In summary, Chung's main influences were the introduction of Western scientific methods and practical learning ideas. His philosophy was a concern for public welfare, specifically elimination of social status by class. How thoroughly pragmatic Chung's thoughts were is evidenced in a letter to his son saying:

> Planting fruits and vegetables in your garden would be far better than scribbling insignificant lines on paper.[2] (abstract and metaphysical lines)

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[1] Kyongse Yup-yo, 5-9 and Mogmin Simso in Chung Yag-yong, Yoyundang Chonso, 1-26.

[2] Sohn, The History of Korea, p. 178.

Instead of abstract knowledge, he stressed learning through experience; such subjects as agriculture, livestock, fisheries, and sericulture were taught. Because of Chung's re-emphasis on modernization, the Practical Learning School influenced future generations.

> Chung Yag-yong was the foremost scholar at the end of the eighteenth century. He devoted his efforts to analyzing the evils of society and making positive proposals for reform.[1]

Political manipulation of Confucian ideas was attempted to recover the true Confucian spirit. There are two schools of Confucian thought in Korea's heritage. One school agreed with Wang Yang-ming, ideas that were prohibited in Korea. Wang's scholars were realist scholars. The Silhak school belonged to Wang's system. It tried to:

> analyze and overcome the incorrect interpretation and realization of Confucianism in order to transform Chinese Confucianism into something like a system of thought, characteristic of an relative to Korean reality. Attempting a return to the essence of Confucianism, they did not cling to the Chu Hsi school of tradition but also assimilated the spirit of Wang Yang-ming.[2]

The other school of Confucian thought was traditional, the authoritarian school of Chu Hsi philosophy. This became the orthodox school, and was called orthodox neo-Confucianism. Chu Hsi's literal philosophy, and Wang Yang-ming's theory of the union of knowledge and conduct, existed briefly simultaneously. However, the orthodox school eventually refuted Wang's thought. The most representative neo-Confucianism in Korea was that of Yi Hwang

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[1] Ibid.

[2] Yi-sup Hong, "Political Philosophy of Korean Confucianism," Korean Journal, Vol. 3, No. 9, (September 1963).

(Toege, 1501-1570 A.D.) who developed a "profound and precise thinking. His influence was the most far reaching of all Korean scholars."[1] He became the founder of Silhak. However, he disagreed with Wang's theory of the union of knowledge and conduct.

Silhak philosophy was polarized with "both the emphasis on Chinese literature and the speculative side of Chu Hsi's orthodox neo-Confucianism."[2] Chu Hsi's neo-Confucianism was the revival of orthodox Confucianism of former days. The rise of Silhak philosophy contributed to the welfare of Korean society. Silhak philosophy also gave new direction to academic knowledge through higher education. Development of Korean educational practices and theories was furthered, and a new spirit and new methods blossomed.

The influence of Confucianism on Korean's cultural and social thinking has been great throughout history. However, the progressive group of Silhak never penetrated the stagnant and absolute authoritarianism of Korean tradition. Only by the impact of Western civilization did neo-Confucianism finally surrender to the scientific learning of the West.

The ideas of Western science and technology influenced Korean intelligentsia from the time of the arrival of Western missionaries into China. However, these ideas did not take root in Korea until the arrival of Western religion. The Korean government allowed

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[1] Chong-hong Park, "Historical Review of Korean Confucianism," p. 7.

[2] Woo-kun Han, The History of Korea, p. 322.

Western religion in the second half of the eighteenth century because: 1) the government was concerned about the political and economic disturbance of the state and the many factional disputes of Confucian Yangban; 2) the government was ignorant about Western religion, "it was regarded as unimportant and as appealing only to foolish and ignorant persons,"[1] and 3) the government was interested in pacifying many people who were unhappy about Confucian absolutism. "To accept the new religion was an alternative to traditional beliefs, especially for the oppressed and the defeated Yangban of the southern faction."[2] Therefore, Catholic Christianity began to spread among the elite group of Yangban during Chongjo's reign (1776-1800 A.D.).

> A group of several dozen Yangban of the Southern faction began to hold regular services, performing the rituals as best they could from the books they had read. At the same time, the religion was growing popular among the lower classes, and before the first missionary arrived it was to be found throughout the country, except for the two Northern provinces.[3]

Unfortunately, Catholicism was judicially prohibited in 1785 and:

> The import of books from Peking was stopped, and envoys to the Chinese capital were warned to have no private contacts with Chinese not to visit any Catholic church.[4]

The Silhak school is remembered for several humanitarian accomplishments. First; it emphasized the democratic tenet that the needs and rights of people are important. The hierarchial system which oppressed the common people was to be abolished. The

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[1] Ibid., p. 321.

[2] Ibid., p. 320.

[3] Ibid., p. 321.

[4] Ibid.

Silhak school suggested partial reforms of "a government root and system" to reduce the oppressive system. They sought reforms for social equality, i.e., abolishment of slaves and promotion of social welfare.[1]

Second; the Western ideas introduced by scholars of the Silhak school awakened conservative Confucians. They came to accept alternatives offered by technology that differed from their traditions. They came to rely on a Christian humanism.

> Chung Yag-yong together with three brothers and the first baptized priest, a former Confucian scholar, Yi Sung-hoon, met every Sunday at the house of Thomas Kim, Chinese Christian in Seoul. There a Confucian scholar taught scripture by teaching and learning methods similar to Confucian education. Yi Byuk and Yi Sung-hoon were executed as martyrs in 1790 for this reason.[2]

Third; Silhak introduced a new emphasis toward enlightenment parellel to the Renaissance of Western countries. This school spread over all Korea. Its contributions are worth discussing as a model for further progress in Korean education.

Fourth; Indigenous Korean religions provided the seeds for Christian faith. As a result, when the missionaries brought Western ideas, the Koreans built their understanding of Christianity upon the foundation of Silhak thinking. The Silhak's greatest contribution was awakening the national consciousness through the teaching of humanitarianism, a dimension of Christian faith.

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[1] Ibid., p. 326.

[2] Kyong-bae Min, The Church History of Korea, (Seoul, Korea: Christian Literary Society, 1072), original Korean, pp. 55-57.

> Silhak scholars opposed severely the conventional system of Civil Service Examinations.[1]

> Three or four times every year the capital would swarm with men from the eight provinces coming to make the great attempt. Some of them had tried the examination again and again without success.[2]

The prime function of education was to strengthen the loyalty of Yangban to the kings. Education for the masses was ignored, education was primarily for Yangban, the elite, increasing the status of nobility. The Yangban became the government officials by their ability to pass the Civil Service Examination--Kwago. They were educated and in a position to influence the important affairs of the nation.

> Thus, education and Civil Service Examination were closely related. The only reason the people felt a necessity for education was to pass the Kwago and to obtain some official position so they could escape poverty and satisfy their desire for social success...[3]

Also, higher education during the Yi dynasty was for the purpose of training Civil Servants. The institution for higher education, located in Seoul, was called Sung-kyun-kwan.[4] The school was under the jurisdiction of the King. The purposes of the Royal College were: 1) to revitalize the national spirit by encouraging Confucianism; and 2) to recruit and produce capable men by providing instruction in the theory and practice taught in Confucian classics. Official positions were open only to those who had mastered the Confucian classics. In fact, the two functions of the institute were to conduct religious services at the Confucian shrine and to instruct students in Confucian theory and practice. Students were essentially free of political and practical concerns. However, occasionally the institute involved itself in State affairs and endangered its academic status.

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[1] Chong-hong Park, "Historical Review of Korean Confucianism," p.7.

[2] Homer Hulbert, The Passing of Korea, p. 337.

[3] Man-kyu Lee, History of Korean Education, Vol. 1, (Seoul, Korea: Eulyu Publishing Co., 1947), p. 149.

[4] Sung means to complete personality, Kyun means "to perfect national morality" and Kwan "a learning institution." This institution was first founded in 1304 A.D. of the previous dynasty.

The government attempted to reinforce the law by altering moral principles. High government officials enforced the outmoded social and political order of the period.[1] Silhak school noticed that:

> The decaying of values in the traditional Yangban class was widely and keenly felt by the society, and the need of measures to cure or to replace the traditional system was urgent.[2]

Yi Su-gwang, one of the outstanding Silhak scholars, saw the evils of the traditional practice of education. He advocated the importance of the implementation of practical learning. Knowledge itself, according to him, was not beneficial unless it resulted in action. He said law without enforcement is no longer a norm and results in confusion.[3]

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[1] Ibid., pp. 152-153.

[2] Sohn, The History of Korea, p. 175.

[3] Ibid.

Confucianism was originally and primarily an ethical doctrine rather than a religion. The Confucian scholars realized politics could not be separated from moral ethics. Political control of individuals was an expression of ethical conduct.[1] The way to advance neo-Confucianism they believed was to stress understanding of law as achieved through the reflection of Jin (truth). The learner was encouraged to find his original nature of his existance by willingly accepting universal law. In order to acquire truth, self-discipline and control were necessary. In order to control himself the individual must think without ceasing in an effort to understand the li or reason. To understand the li required knowledge; the knowledge as achieved by investigation of things. Knowledge results from philosophical insight and inference, or from experience.[2] The government maintained a system of order and social organization through the discipline of moral doctrines. The heart of social control was morality, a principle of li. Social harmony was the goal. This understanding came after the suppression of Catholicism and the decline of the Silhak when neo-Confucianism again emerged.

The Silhak doctrine of morality was not accepted as an educational goal or used in Civil Service Examinations. The Silhak scholar, Park Jin-wun, wrote an account at the close of the eighteenth century in his Yulha Ilki (Jeho Diary). He criticized the tyranny and superficial prestige of the ruling class.[1] Thus, the philosophy of Silhak realized the necessity for adopting the new institutional methods of Ch'ing China. These methods emphasized institutional administration and social welfare in addition to Confucian scriptures and history. The passing of the Civil Service Examination by rote without understanding the real meaning was vehemently critized by this school. The school took up the problem of public welfare, considering the pursuit of humanitarian goals alone to be the ultimate goal.[2]

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[1] M. Fredrick Nelson, Korea and the Order in Eastern Asia, (Boston: Louisiana State University Press, 1945), p. 6.

[2] Chong-hong Park, Korean Journal, p. 7.

This philosophy advocated "the attainment of gentlemanliness" through self-cultivation, and modelling oneself after the example of the ancient sages. Once the major objective of learning was achieved, the second goal was to establish "determination" to become a perfectly integrated man. To discipline himself with increasing effort, the learner must be endowed with reverence, sincerity and courage. The third important factor emphasized that learning was "doing." If a student does not put what he knows into practice, his scholarship is dormant and becomes corrupt, regardless of the mass of ideas and knowledge. In this connection Korean scholars stated that "learning extensively is inferior to knowing correctly, and knowing correctly is inferior to doing something."[3]

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[1] Chong-hong Park, Korean Journal, p. 7.

[2] Ibid.

[3] Man-kyu Lee, History of the Korean Education, Vol. 1, p. 399.

The Confucian scholar, Yi Wun-ku, in the early nineteenth century re-emphasized that morality and industry were as closely related as husband and wife, and that to honor morality alone and ignore industry is equal to being a widower. To stress industry and neglect morality is like being a widow. He viewed the two as inseparable.[1] This Silhak Learning School of thought was popular among the Korean intelligentsia; partly through the stimulus of Western ideas. This school tried to analyze and overcome incorrect values in Confucianism. It attempted to transform Chinese Confucianism into a system of thought that would be characteristic of and serve Korean reality. The vision of Western philosophy appealed to Koreans and made an impact during the period of transition in Korean education.

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[1] Chong-hong Park, "Historical Review of Korean Confucianism," p. 7.

PART II.

THE IMPACT OF ESSENTIALISM IN EDUCATIONAL PHILOSOPHY: JACQUES MARITAIN'S THOUGHT

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With regard to the adaptation of Jacques Maritain's thought to Korean Christian higher education, it must be mentioned here that during the period from 1884 to 1947, Korea tended increasingly to align its social and political institutions with democratic goals. The heritage of Confucian education was replaced by Christian education. Essentialistic trends from previous religious education were absorbed into the doctrine of conservative Christians.

The impact of Western missions on Korean Christian higher education was manifested as: 1) they laid a groundwork for a modern educational system of essentialism in Korea; 2) the concept of a democratic and universal education replaced education limited to the ruling class--leading toward a democratic way of life and the realization of equal educational opportunity; 3) modern social and scientific curricula were introduced--specifically, social, cultural, and political insights; 4) student activities developed as an important part of a school curriculum--humanitarian areas of self-respect, relations between fellow man, a spirit of nationalism; and 5) Christian ideals replaced traditional Confucianism.

The trend toward a Western mode of higher education was legally incorporated when a National Constitution was adopted in 1948. For the first time in Korean history a government based on democratic ideals was founded. In 1949 a national educational law was promulgated. The objectives of Korean education were specifically defined as "the welfare for fellow men." This definition of educational objectives has several implications in the survey of Jacques Maritain's essentialistic thought. "Welfare of fellow men" moves toward an idealistic education in which Christianity assumes the major role.

Traditionally, the ability to love and respect others was achieved as a result of man's relationship with heaven, Hananim; influencing not only our relationship with others, but our relationship with God. From that concept it is only one step further to understanding educational objectives concerning "welfare of fellow men." An integral part of human relationship with God is through our fellow man. This sets forth the writer's understanding of the necessary elements for a theory of Maritain's educational philosophy as related to a model for essentialism. The writer recognizes this proposal as a fruitful alternative for Korean education.

Chapter IV.

Jacques Maritain's Humanism

Man as Natural but Transcendental

As a Thomistic exponent and educational philosopher, Jacques Maritain refers to his philosophy as the humanism of the Incarnation.[1] His thinking on humanism is biblical and begins with Christian revelation. However, his humanism is also closely related to civilization and culture. He says: "...humanism is inseparable from civilization and culture, these two words being taken as themselves synonymous."[2] With regard to a general meaning of humanism, he says:

> ...let us say simply that humanism tends essentially to render man more truly human and to manifest his original greatness by enabling him to partake of everything in nature and in history capable of enriching him. It requires both that man develop the latent tendencies he possesses, his creative powers and the life of reason, and that he work to transform into instruments of his liberty the forces of the physical universe.[3]

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[1] Jacques Maritain, "Integral Humanism and the Crisis of Modern Times," Review of Politics, I (1939), p. 8. See also: J. Maritain, "I Believe," in I Believe, ed. Clifton Fadiman, (New York, Simon and Shuster, Inc., 1939), p. 204.

[2] Jacques Maritain, True Humanism, trans. by M. R. Adamson, (New York, Charles Scribner's Sons, 1938), p. xii.

[3] Jacques Maritain, The Twilight of Civilization, trans. by Lionel Landry, (New York: Sheed & Ward, Inc., 1943), p. 4.

Here humanism is concerned with the barrier which "walls the creature up in the abyss of animal vitality."[1] Maritain understands humanism as that "which considers man in the wholeness of his natural and supernatural being, and does not predetermine a limit to the descent of the divine into man..."[2] True humanism occurs at the juncture of movement from temporal finality externally initiated by man, whereby creative forces of man are progressively revealed in history.[3] In our history, temporal things "enjoy their autonomy and at the same time recognize the quickening and inspiring role that spiritual things, religious faith and the Church, play from their higher plane.[4] For Maritain a reunion or reconciliation of the secular and the spiritual must be gained. We are now experiencing the result of a world history that "progressively served earthly civilization from evangelical inspiration."[5] Maritain interprets the necessity for the humanism of the Incarnation, describing:

> After the great disillusionment of 'anthropo-centric humanism' and the atrocious experience of the anti-humanism of our day, what the world needs is a new humanism, a 'theocentric' or integral humanism which would consider man in all his natural

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[1] _Ibid_., p. 10.

[2] _Ibid_.

[3] _Ibid_.

[4] Jacques Maritain, _The Range of Reason_, (New York: Charles Scriber's Sons, 1952), p. 194.

[5] _Ibid_.

> grandeur and weakness, in the entirety of his wounded being inhabited by God, and the full reality of nature, sin and sainthood. Such a humanism would recognize all that is irrational in man, in order to bring it to reason, and all that is supra-rational, in order to have reason vivified by it and to open man to the descent of the divine into him. Its main work would be to cause the Gospel, heaven, and inspiration to penetrate the secular structure of life--a work of sanctification of the temporal order.[1]

Here 'integral humanism' stands for the 'humanism of the Incarnation.' Integral humanism does not exclude all reference to the "Superhuman and foreswear all transcendence."[2] However, it does work in a God-made universe where God, not man, is the measure of all things.[3] Thus, we can have our own "essence and aims which deal with the formation of man and the inner liberation of the human person..."[4] The world would not be oriented to man's material life but would recognize it as it is, and adapt to the one purpose declared by its Creator.[5] Maritain agrees with 'the philosophical-religious' idea of man, rather than 'the scientific idea of man,' in other

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[1] Maritain, The Range of Reason, p. 194.

[2] Jacques Maritain, The Twilight of Civilization, p. 43.

[3] Edgar Leonard Allen, Christian Humanism: A Guide to the Thought of Jacques Maritain, (New York: Philosophical Library, 1951), p. 23.

[4] Jacques Maritain, Education at the Crossroad, (New Haven: Yale University Press, 1943), p. 91.

[5] Jacques Maritain, Some Reflections on Culture and Liberty, (Chicago: University of Chicago Press, 1933), p. 8.

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words, "a phenomenolized idea without reference to ultimate reality."[1] Following the Greco-Judeo-Christian tradition, Maritain defines and describes Man with an essentialistic vocabulary of philosophical theology:

> ...an animal endowed with reason, whose supreme dignity is in the intellect; ...a free individual in personal relation with God, whose supreme righteousness consists in voluntarily obeying the law of God; ...a sinful and wounded creature called to divine and to the freedom of Grace, where supreme perfection consists in love."[2]

According to Maritain's theological and philosophical thinking, man is understood in relationship to the Thomistic categories of substance and accident, matter and form. Substance is that which exists by itself,[3] whereas an accident requires something in which to exist.[4] Maritain says that man is "not aggregate, a juxtaposition of two substances; man is a natural whole."[5] The body being related to soul as matter is to form.

> And in every being made of matter, this avidity bears the imprint of a metaphysical energy...'form' or 'soul' ...which constitutes with matter a substantial unity, and which determines the latter to be that which it is, and which, by the simple

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[1] Maritain, Education at the Crossroads, p. 5.

[2] Maritain, Education at the Crossroads, p. 7.

[3] Cf. Jacques Maritain, Introduction to Philosophy, trans. by E. I. Watkin (New York: Sheed and Ward, 1947), p. 224.

[4] Cf. Ibid., p. 227.

[5] Maritain, The Range of Reason, p. 96.

> fact that it is ordained to inform matter, is particularized to such and such a being, sharing with other beings, equally immersed in space, the same specific nature.[1]

Maritain does not agree with Descartes' dichotomy of 'the soul as one thing--thought--existing as a complete being; and the body another--extension--also existing as a complete being.'[2] For Maritain such a Cartesian dualism is unacceptable.[3] Maritain warns against the twentieth century trend of anthropocentrism apart from Christianity.[4] Anthropocentric humanism dissociates the entities of God from the entities of the world rather than relates them.[5] Maritain emphasizes that man is transcendental since man's destiny is outside time, not in the temporal order. Anthropocentric humanism anticipates from the human nature what is usually anticipated by the power of God.

> I need a practical decision, a practical judgment of the intelligence bearing upon the action to be accomplished in so far as it is properly mine, as a concrete and singular action related to my end and to my personal, singular desire of my end, in the singular circumstance in which I find myself (the scholastics call this a practically-practical judgment).[6]

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[1] Jacques Maritain, Scholasticism and Politics, trans. by Mortmer Adler, (New York: The MacMillan Co., 1940), p. 60.

[2] Ibid.

[3] Jacques Maritain, The Degrees of Knowledge, trans. by G. B. Phelan, (New York: Charles Scribner's Sons, 1954), p. 15.

[4] Maritain, Reflections on Culture and Liberty, p. 2. See also True Humanism, p. 19.

[5] Cf. Maritain, The Range of Reason, p. 195.

[6] Ibid.

Man is a moral, rational, and spiritual being. Maritain felt that the real problem in this century was its aimless and chaotic longings, and states that "every will, even the most perverse, desires God without knowing it. The humanists (without Christian faith) may choose other final ends, decide for other loves, but it is always and everywhere God that they desire under errant forms and despite their own choice."[1]

The human person is natural "in terms not only of animal or instinctive nature but of human nature..."[2] The primary aim of human life is spiritual progress, not man's relationship to the social environment, even though 'man's education must be concerned with the social group and prepare him to play his part in it."[3] Socialization is not the primary aim, it is the secondary aim. Maritain warns us that if the primary is sacrificed to the secondary, then materialistic nonsense will prevail.[4]

The Two Aspects of Man: Individuality and Personality

As a Thomistic scholar, Maritain's philosophy is based on Aristotle. Aristotle teaches that every human being develops from matter to form, from potentiality to actuality, from animal to intelligence. This development is always imperfect.

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[1] Maritain, True Humanism, pp. 52-53

[2] Maritain, Education at the Crossroads, p.14.

[3] Ibid.

[4] Maritain, Scholasticism and Politics, pp. 18-19. See also Twilight of Civilization, pp. 13-14; and Jacques Maritain, "Integral Humanism and the Crisis of Modern Times," Review of Politics, I (1939), p.8

Individuality and personality are similar words, but they differ in function and content. They both indicate socio-cultural dimensions. Similarly, man tends to isolate the Christian faith from the history of the world and ignore his Christian identity and responsibility. Thus, he feels above the social order and believes himself removed to a transcendent Whole above such an order. In this regard Maritain emphasizes:

> Human life has two ultimate ends, the one subordinate to the other: an ultimate end in a given order, which is the terrestial common...and an absolute ultimate end which is the transcendent, eternal common good.[1]

He also describes man as 'an animal of culture,' that is, within 'the development of society and civilization.' In this sense Maritain calls man a 'historical animal.'[2] Individuality belongs to this latter category. Maritain explains that it is natural and fundamental for individuals to tend toward sociability. People require and demand membership in a society. Thus, Maritain says of the nature of individuality:

> This is true not only because of the needs and the indigence of human nature, by reason of which each one of us has need of others for his material, intellectual and moral life, but also because of the radical generosity inscribed within the very being of the person, because of that openness to the communications of intelligence and love which is the nature of the spirit, and

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[1] Jacques Maritain, Man and the State, (Chicago: University of Chicago Press, 1951), p. 62.

[2] Cf. Maritain, Education at the Crossroads, p. 2.

> which demands an entrance into relationship with other persons. To state it rigorously, the person cannot be alone. It wants to tell what it knows and it wants to tell what it is--to whom, if not to other people?[1]

When Maritain stresses 'the metaphysical distinction between individuality and personality,' John Herman Randall, Jr. comments on this point also. He says that the distinction between individuality and personality has been described as "ultimately Bergsonian."[2] Maritain considers this a metaphysical aspect; one reality of two entities. He says, "There is not in me one reality, called my individual, and another reality called my person. One and the same reality is, in a certain sense an individual, and, in another sense a person."[3] Since the human person is a social being, he is an individual in the group. Thus:

> The sum of sociological integration of all the civil conscience, political virtues and sense of right and liberty, of all the activity, material prosperity and spiritual riches, of unconsciously operative heredity wisdom, of moral rectitute, justice, friendship, happiness, virtue and heroism in the individual lives of its members... They all constitute the good human of the multitude.[4]

Maritain's understanding of individual matter signifies quantity, materiality, and body in each individual. Distinguished from the person, matter is represented both as group and as individual. In other words, the good of the individual person is always considered because person is not just a collection of one good after another. The good of the group of individuals is also the good of one individual as represented in human persons. Therefore, the individual subordinates himself to other persons in an expression of his own goodness.[1] Thus, the concept of individuality is based on the peculiar needs of matter contingent upon the good of the group.

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[1] Jacques Maritain, The Person and the Common Good, trans. by John J. Fitzgerald, (New York: Charles Scribner's Sons, 1947), pp. 37-38.

[2] Jacques Maritain, "Education at the Crossroads"--A Review, The Journal of Philosophy, XI (October 28, 1943), p. 611.

[3] Maritain, The Person and the Common Good, p. 33.

[4] *Ibid.*, pp. 43-44.

The theory of personality deals also with the spiritual role of the human being. Its inner dimension requires more probing than the theory of individuality requires. The distinctiveness of personality is not arrived at scientifically, but speculatively. Thus, personality gives us the potential for rationality because of spirituality. For Maritain, the supremacy of reason is the primary source of the solution to personality. The rationality common to all men is self-evident; one cannot argue against existence of such rationality without using reason. Personality needs educating in order to reason. The reasoning process, according to Maritain, does not occur in problem-solving experiences, as John Dewey has advocated. For Dewey reasoning is an inductive process, limited to the area of discovery and research. Maritain's learning how to reason consists in learning how to philosophize. Reason is, as Maritain puts it, "visible only by means of abstraction and through universal concepts..."[2]

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[1] Maritain, True Humanism, p. 199.

[2] Maritain, Education at the Crossroads, p. 46.

Personality "refers to the highest and deepest dimensions of being: personality is rooted in the spirit, in so far as the being stands by itself."[1] Thus, personality means "...interiority to oneself, precisely because it is the spirit...For God is spirit and the person proceeds from Him, having as the principle of life a spiritual soul, a spirit capable of knowing and loving, and of being elevated by grace to participate in the very life of God, so as to finally love Him and know Him..."[2]

Individuality and personality are interrelated. The individual attains a full life by the integration of a social body, achieving fullness only by receiving certain essential goods from society.[3] In this sense we can speak of two dimensions of human nature: individual and personal. The former is concerned with the material needs from social life, and the latter beyond or above the physical world. The individual, then, is a social being because he is rational. His reason requires development through character training, education and cooperation with other persons,[4] in order that he may achieve a degree of perfection in moral life and a degree of elevation in knowledge.

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[1] Maritain, Scholasticism and Politics, pp. 67-68.

[2] Ibid.

[3] Ibid., p. 71.

[4] Maritain, The Person and the Common Good, pp. 38-39.

Love and Freedom in the Humanism of the Theology of Incarnation

The new humanism, which Maritain calls "humanism of the Incarnation," is the same as "Christian Personalistic" humanism, rather than a materialistic-individualistic humanism. Maritain calls the latter anthropocentric-humanism. Maritain's criticism of 'anthropocentric-humanism' is based upon his view that the things of God and the things of the world are dissociated. Such a humanism is, in Maritain's judgment, one of the worst diseases of the modern world. In the final analysis, it is a radical dualism.[1] He says: modern civilization "seems as if it were pushed by the self-contradiction and blind compulsion suffered by it, toward contrasting forms of misery and intensified materialism."[2] The "humanism of Incarnation" establishes 'a spiritual life in his temporal condition worthy of man." This relates the dualism of "the things of God and the things of the world."[3] It is a "theocentric," or "integral humanism," which causes the Gospel leaven and inspiration to penetrate the secular structures of life--a work of sanctification of the temporal order."[4] Man is caused by Christ to live a divine life because he is wounded by sin and death from the beginning. Christ came for us as a member of the human race and entered the race by suffering and love into his own very work of redemption.

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[1] Cf. Maritain, Scholasticism and Politics, Chapter I.

[2] Jacques Maritain, "Christian Humanism," The Social and Political Philosophy of Jacques Maritain, selected by Joseph W. Evans and Leo R. Word, (New York: Charles Scribner's Sons, 1955), p. 166.

[3] Ibid., p. 165.

[4] Ibid.

Maritain cautions us that personal freedom is the core of social life and, therefore, education must shape man and strengthen "both his sense of freedom and his sense of obligation and responsibility."[1] Man's sense of freedom is internal and spiritual. This freedom is achieved "through knowledge and wisdom, good will, and love." The prime goal of education, he says, is the conquest of this freedom.[2] Personality, as explained by Maritain, is deeply rooted in the spirit, and constantly demands "the communications of intelligence and love." He continues, "It is essential to personality to ask for a dialogue, and for a dialogue wherein I really give myself, and wherein I am really received."[3] A person is an independent universe,'a universe of knowledge, love, and freedom' existing in a larger universe and facing God, the transcendent universe.[4] The function of personality is to attain love and freedom. Maritain believes that personality is philosophically defined when its relationship with love is described fully. Maritain quotes

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[1] Maritain, Education at the Crossroads, p. 15.

[2] Maritain, Education at the Crossroads, p. 11.

[3] Maritain, Scholasticism and Politics, p. 68.

[4] Cf. Ibid., p. 67.

Pascal, "...what we love is the deepest, most substantial and hidden, the most existing reality of the believed," a metaphysical center deeper than the qualities and essence which we can find and enumerate in the believed.[1]

Freedom and love allow us to search for the metaphysical, or meaning of the person. The principle of man's life is a spiritual soul as opposed to a material individual. The latter Maritain calls "hateful ego" that has no regard for others.[2] A spiritual soul is "capable of knowing and loving, and of being elevated by grace to participate in the very life of God, so as to finally love Him and know Him even as He knows and loves Himself."[3] Man is destined to live within the bounds of the 'horizontal movement' of the temporal order and at the same time to set aside this temporal order, elevating himself to 'vertical movement' of the spiritual order. The notion of the former level without the latter "would lose the charge of spiritual energy, human pressure, and creative radiance which animates it towards its temporal accomplishment."[4]

Man is freed when he moves toward divine union, and he becomes aware "of the marvelous power of liberation it offers to man, if the brute instinct of domination does not avail itself of the techniques of mechanism, and of science itself, in order to enslave mankind.."[1] Maritain calls this movement and experience of divine union 'vertical.' The experience of freedom is exercised when man moves toward the development of personality, where love is the focus. In this sense personality means that man is the image of God and proceeds from Him. By developing integration of personality, he expands the experience of love into his spiritual soul. Maritain calls this 'horizontal.' Love and freedom in the 'true humanism' are exercised by both vertical and horizontal movements. According to Maritain, love is given as a gift before freedom is realized. Love moves persons in horizontal dimensions, revealing the "incarnation of true humanism." Thus, he explains:

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[1] As quoted by Maritain, The Person and the Common Good, p. 29.

[2] Maritain, Scholasticism and Politics, p. 69.

[3] Ibid., p. 68.

[4] Maritain, "Christian Humanism," p. 169.

> Love seeks this metaphysical center, not, to be sure, as separated from its 'qualities,' but as one with them. This is a center inexhaustible so to speak, of existence, bounty and action; capable of giving itself; capable of receiving not only this or that gift bestowed by another, but even another self as a gift, another self which bestows itself... love is not concerned with qualities or natures or essences but persons.[2]

A community of human persons is led toward the good of the whole. People must delegate to specific persons the concern of the affairs of the whole. Likewise, the right has to be obeyed for the sake of the common good. In this regard, love and freedom are an enactment of humanization. Man is in one sense an individual and in another sense a person. As Maritain suggests, man's whole being is an individual by reason of that in him which derives from matter, and a person by reason of that in him which derives from Spirit.[1] For Maritain, individuality and personality are two aspects of human nature. These two aspects are never considered separable, i.e., they work together in a person's life. The problem which arises is the necessity of stressing that "human life has two ultimate ends, the one subordinate to the other: an ultimate end in a given order, which is the transcendent, external common good."[2] As Maritain uses the terms here, "individual ends" and "social" must function together. The individual cannot attain full life and achievement without integration in a social body. The problem does not rest on these two needs of man, but rests on the external pressures causing the two aspects of man. As far as educational concerns, Maritain says:

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[1] _Ibid_., p. 168.

[2] Maritain, _The Person and the Common Good_, p. 29.

> ...man's education must be concerned with the social group and prepare him to play his part in it... awakening and strengthening both his sense of freedom and his sense of obligation and responsibility as an essential aim... The ultimate end of education concerns the human person in his personal life and spiritual progress.[3]

Love, for this reason, has to do with an essential aim and the ultimate end of education. "The ultimate reason is that they are participating in Him who is love; Love of the Good."[4] First integrated humanism can be interpreted as the balance of humanization between temporal and spiritual levels, between individuality and personality functioning for the common good of community.

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[1] Maritain, The Person and the Common Good, p. 33.

[2] Maritain, Man and the States, p. 137.

[3] Maritain, Education at the Crossroads, p. 15.

[4] Jacques Maritain, A Preface to Metaphysics, (New York: Sheed and Ward, 1948), pp. 95-97.

Here emphasis is placed on the assumption that education will end the cleavage between social and individual claims. The relationship of individuality to personality is as close as the relationship of 'substance and accident' or 'matter and form.'

Maritain's area of agreement with humanism is in his belief that a theocentric emphasis will achieve Christian humanism. For him Christian humanism is 'true' and 'integral.' It is also named a humanism of Incarnation in that it is perfected by Christ's work of redemptation. The major purpose of education, therefore, is to effect this Christian humanism. In achieving Christian humanism, love and freedom are the cornerstones of the structure. Love and freedom are also the prerequisites in education of Christian humanism.

Chapter V.

Society, Culture and Religion

The Individual and Society in Maritain's Thought

When Maritain discusses sociology and political science, he "sees... in light and perspective of a more profound and more comprehensive, a sapietal knowledge of Man, which is Ethics and deals with the very ends and norms of human conduct."[1]

When Maritain talks about education, he recognizes the problem of relating the needs of the individual and society. He says that "the job of education is not to shape the Platonic man-in-himself, but to shape a particular child belonging to a given nation, a given social environment, a given historical age."[2] Thus, the educational program should be "based on patient study of the nature of the individual and society"[3] and it must seek to "bring into being an individual educated to participate effectively and sympathetically in the social life of the time."[4]

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[1] Joseph W. Evans, The Social and Political Philosophy of Jacques Maritain, p. xi.

[2] Maritain, Education at the Crossroads, p. 1.

[3] Crosby Chapman and George Counts, Principles of Education, (Boston: Houghton Miffin Co., 1924), p. 51.

[4] Ibid.

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The relationship of the individual to society becomes not only a goal of education, but also a result of Christian faith. Individuals gain personal salvation through the proper conduct of individual life and will consequently purify the socio-temporal order.[1] In the final analysis, the work of education, through the effort of Christian faith, should have as its aim the creation of the 'the good man' and 'the good society.' For this purpose man is to be, as H. R. Niebuhr designates, in two metaphors, 'man-the-fashioner' and 'man-the-citizen.' Maritain says it this way:

> When he (the person) enters into society... the human person is present as part of a whole which is greater and better than its parts, and of which the common good is worth more than the good of each... it belongs essentially to the good of the social whole that it flow back in some fashion upon the person of each member.[2]

The whole man is engaged in 'an essentially human common good' of political society or of civilization. 'Integrated humanism' avoids "the terrible threats of slavery and dehumanization."[3] Such tragedy arrives from a rift between the social claim and individual claim in a person. Education's purpose in this regard is clear.

> Education must remove the rift between the social claim and individual claim within man himself. It must therefore develop both the sense of freedom and the sense of responsibility, human rights and human obligations, the courage to take

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[1] Cf. Maritain, The Twilight of Civilization, p. 33.

[2] Maritain, The Person and the Common Good, p. 87.

[3] Maritain, Education at the Crossroads, p. 88.

> risks and even authority for the general welfare and the respect for the humanity of each individual person.[1]

Maritain's statement emphasizes the positive side of general welfare and the common good of all persons, an idea based on Christian humanism. Education cannot continue to argue only the theory of social and individual claims. He says that man has a natural desire for mutual cooperation and uses innate abilities to overcome the rift between the two claims. Before attempting to fulfill one's own potentiality in the natural order, Maritain feels that man has to be "constantly attentive to conquering himself and to purifying himself of all that which within him consitutes an obstacle to charity."[2] In keeping social order, justice is presupposed in human relations. However, Maritain stresses "there can be no true and complete order in human life unless grace and charity are predominant..."[3]

The end of society is the good of the community. The common good is also ethically good. Maritain criticizes contemporary politics: "The common good in our day has definitely ceased to be just the common good of the civilized world community."[4]

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[1] Ibid., p. 89.

[2] Jacques Maritain, Liturgy and Contemplation, trans. by Joseph W. Evans, (New York: P. J. Kenedy and Sons, 1960), pp. 68-69.

[3] Jacques Maritain, The Things that Are Not Caesar's, trans. by J. F. Scanlon, (New York: Charles Scribner's Sons, 1931), p. 70.

[4] Maritain, The Person and the Common Good, p. 84.

Compared to the city state of Aristotle's day, contemporary political bodies are less perfect.[1] Society exists for each person and is subordinated to the individual. Therefore, society is considered naturally ordained for the good and to the freedom of the person. However, society also tends to trap the individual in a silent partnership, considering the person merely as a material individual and a segment of society.[2] In this regard, Maritain presupposes that tension and conflict exist between the society and the person. This tension is both natural and inevitable. Despite this strain, man surpasses all temporal societies and is, in fact, superior to them. However, man by his very nature, wants social life and communion with others. "The aspiration towards the liberty of expansion and autonomy is the most fundamental aspiration of the person," says Maritain.[3] Maritain goes on to say:

> Political society is intended to develop conditions of life in common which, while insuring first of all the welfare, vigor, and peace of the whole, help each person in a positive manner progressively to conquer this freedom of expansion and autonomy which consists above all in the flowering of moral and rational life, and of these ('immanent') interior activities which are the intellectual and moral virtues.[4]

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[1] _Ibid_.

[2] _Ibid_., p. 67.

[3] Jacques Maritain, _The Rights of Man and Natural Law_, trans. by Davis G. Anson, (New York: Charles Scribner's Sons, 1943), p. 44.

[4] _Ibid_.

The more profound and essential form of such an aspiration is the aspiration for inner and spiritual freedom. For Maritain, then, the prime goal of education "is the conquest of internal and spiritual freedom to be achieved by the individual person, or, in other words, his liberation through knowledge and wisdom, good will and love."[1]

As has been noted in Chapter IV.,Maritain's deepest concern is for the personal life of the human being and spiritual progress of the person, rather than for the social environment. The final goal, that will attain the common good, is deeply related to the nature of the human person. Therefore, it is not the individual's need for bread, clothes, and shelter that are primary; rather, the nature of man is good and the life of instinct has an essentially human character, i.e., a natural rightness and goodness.[2]

However, man is not a perfectly integrated individual.

> ...human nature has not been radically corrupted by original sin, it did not lose free will nor the goodness of its root tendencies. But human nature and free will have been deeply weakened and wounded... In its essence human nature remains good and the original grandeur of man is not erased.[3]

In Theonas, Maritain says:

> ... original sin did not, as Luther and Jansenius thought, bring a radical corruption into our nature and its faculties.

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[1] Maritain, Education at the Crossroads, p. 11.

[2] Cf. Maritain, Scholasticism and Politics, pp. 152, 165-166.

[3] Jacques Maritain, Pour la Justice, (New York: Editions de la maison Francaises, 1945), pp. 232-233.

> Heresy would have it that we had become bad in the very marrow of our bones, and that in consequence philosophy and all the liberal arts... since they flower from a soil essentially corrupt... could be nothing but evil. The Church, on the contrary, teaches that all the works of nature and reason are good themselves: and condemns those who assert that all the actions of the pagans, all the virtues of their philosophers were but resplendent sins of vice.[1]

Thus, his emphasis on a new humanism allows an autonomy in temporal matters. Maritain believes evil is an imperfection in the natural order. For example, justice without equality, liberty without courage and the exercise of moral responsibility, trust in the mechanical and techniques without the wisdom to dominate them, happiness without purpose are examples of such a view.[2] Therefore, we need "to cause Gospel leaven and inspiration to penetrate the secular structures of life--a work of sanctification of the temporal order."[3]

Maritain believes that the new humanism requires God's grace and love to heal man's wounded nature. Grace is necessary because "the will of each man left to the power of nature alone is, in the state of fallen nature, incapable of efficaciously choosing God as his last end."[4]

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[1] Jacques Maritain, Theonas, trans. by F. J. Sheed, (London: Sheed and Ward, 1933), p. 46.

[2] Cf. Maritain, The Range of Reasons, pp. 186-196.

[3] *Ibid.*, p. 194.

[4] Maritain, Three Reformers, pp. 232-233.

The Body Politic and the Democratic Charter

In his writing on the Rights of Man and Natural Law, [1] Maritain designated three essentially characteristic marks of the common good:[2] redistribution, intrinsic morality, and the basis of authority which is referred to in the democratic charter. He sees that authority means--"the right to direct and command and to be listened to and obeyed by others;"[3] or "the right to be followed by the minds and wills of other men (and consequently the right to exercise power)."[4] Maritain thinks that the school is the primary means of teaching the factors of the common good described in his 'democratic charter.' He explains how the educational system is related to the body politic:

> The conclusion is obvious. The goal of the educational system and the State is unity--unity in joint adherence to the democratic charter. But for the very sake of attaining this practical unity a sound pluralism must obtain in the means; inner differentiations must come into force in the structure of the educational system so as to afford an efficacious teaching of the democratic charter. On the one hand...agencies in the body politic which are concerned with education or the authorities that govern the educational system...should see to it that the democratic charter be taught in a comprehensive, far reaching,

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[1] Jacques Maritain, The Rights of Man and Natural Law, trans. by Doris C. Anson, (New York: Charles Scribner's Sons, 1941), pp. 9-10.

[2] Ibid.

[3] Jacques Maritain, Man and the State, (Chicago: University of Chicago Press, 1951), p. 126.

[4] Maritain, Scholasticism and Politics, p. 92.

> and vitally convincing manner--in all the schools and educational institutions. On the other hand, and for the very sake of fostering the democratic faith in people's minds, the educational system should admit within itself pluralistic patterns enabling teachers to put their entire convictions and most personal inspiration in their teaching of the democratic charter.[1]

Story and Cooley's definition of the State is an expression of the body politic. Maritain warns that the modern development of politics implies that the State, as part of an instrument of the body politic, is not subordinate to the body politic. Thus, "Power tends to increase power, the power machine ceaselessly extends itself; the supreme legal and administrative machine tends towards bureaucratic self-sufficiency; it would like to consider itself an end, not a means distinct... from the common good which is its final end."[2] Maritain thinks that the State is merely an abstract entity of the body politic. The rights of the people or of the body politic are not, and cannot be, transferred or given over to the State.[3]

Maritain says the State should "ensure the law and facilitate the free development of the body politic."[4] Here, the body politic considers the human person both as an individual and as a person;

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[1] Maritain, Man and the State, p. 122.

[2] Jacques Maritain, "The Body Politic," The Social and Political Philosophy of Jacques Maritain, p. 77.

[3] Ibid.

[4] Ibid., p. 81.

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thus, the democratic charter exists for the sake of the body politic. Maritain believes that democratic charter should be taught in a concrete and understandable way.

Regarding the teaching of such a charter, Maritain deals with the following: 1) the rights and liberties of the human person; 2) authority and leadership; 3) human equality; and 4) civic friendship.[1]

The core of the democratic charter is based on the Gospel.

> To try to reduce democracy to technology and to expel from it the Gospel inspiration together with all faith in the supra-material, supra-mathematical, and supra-sensory realities, would be to deprive it of its very blood. Democracy can only live on Gospel inspiration. It is by virtue of the Gospel inspiration that democracy can progressively carry out its momentous task of the moral relationship of political life.[2]

Democracy, which Maritain bases on the Gospel, is called a Christian democracy. It implies a theocentric, integral, or a humanism--'true humanism of Incarnation.' He stresses that man should have the liberty and the right to conduct his own life as master of himself and his acts; responsible before God and the community.[3] In Article 4 of the International Declaration of the Rights of Man, Maritain says that one should have the right to receive instructions and pursue truth without being coerced in any way. He continues:

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[1] Maritain, Man and the State, pp. 112-113. Also see The Twilight of Civilization, pp. 59-60.

[2] Man and the State, p. 61.

[3] Maritain, The Rights of Man and Natural Law, p. 114.

> No motive whatsoever based directly or indirectly on differences of sex, race, language or religion can authorize the State to refuse to any of its nationals... the admission to institutions of public instruction...[1]

Leaders living according to the democratic charter are true prophets or servants of the people--not necessarily elected representatives of the people. Maritain states decisively that democracy cannot do without these self-appointed prophets or servants whose mission starts in their own hearts and consciousnesses. According to Maritain, the fathers of the French Revolution and the American Constitution are examples of true prophets and servants. Tom Paine and Gandhi also belong in this category. These servants of the people had an intense desire to awaken people to more than their daily business, to a sense of a supra-individual task to be performed.[2] Maritain says that the political roles of the people and rulers under the democratic charter are the following:

> In the normal functioning of a democratic society the political animation thus proceeds from men who, feeling themselves designated for a vocation of leadership, follow the usual channels of political activity--they will become chiefs of political parties, they will come to power through the legal machinery of elections. The happiest circumstance for the body politic are obtained when the top men in the state are genuine prophets of the people.[3]

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[1] Ibid., p. 117.

[2] Maritain, Man and the State, pp. 139-142.

[3] Ibid., p. 140.

Maritain insists that the democratic charter recognizes no gap between the lowest forms of man and the so-called superior races.[1] He urges us to acknowledge two facets of the same truth: "first, that there is a specific unity and equality common to all rational beings (namely that they posses a rational nature and material individuality); and second, that individual inequalities arise from this very unity and equality.[2]

The 'civic friendship,' a mutual understanding of each other by going beyond ourselves,[3] is the dynamic and 'animating form'[4] of the democratic charter. Maritain holds that his social and political morality would approve the society of free men, resulting from 'the devotion of human persons and their gift of themselves.'[5] This civic friendship reflects the national constitution. He alludes to this notion of the spirit of the French Revolution--that this spirit is aggregated in the French mind. He further develops this in his thinking about education. It is clear that his understanding of humanism is related to spiritual and biblical brotherly love.[1] This brotherly love of 'civic friendship existed during 'the sacral-era of the Middle Ages,' based on the unity of theological faith and religious creed. Unfortunately, this attempt declined during the period of time after the Reformation and the Renaissance.[2] Maritain feels this is tragic, but he offers an alternative solution:

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[1] Jacques Maritain, Antisemitism, (London: Geoffrey Bles, 1939), p. 14.

[2] Jacques Maritain, "Christian Equality," Dublin Review, CCVII (1940), p. 161, p. 172-173.

[3] Jacques Maritain, Reasoning the Time, trans. by Harry Binsse, (New York: Charles Scribner's Sons, 1941), p. 125.

[4] Maritain, The Person and the Common Good, p. 65. See also Man and the State, p. 10.

[5] Maritain, Man and the State, p. 10.

> As concerns, therefore, the revitalized democracy we are hoping for, the only solution is one of pluralism. Man belonging to very different philosophical or religious creeds and lineages could and should co-operate in the common task and for the common welfare of the earthly community, provided they similarly assent to the charter and basic tenets of a society of free men.[3]

He advocates the pluralistic notion of the democratic charter for use in education. Maritain also feels his pluralistic principle applies to the entire social life and that:

> We may count upon it for a reasonable solution of the school problem and the problem of the harmonious dwelling together of various spiritual families, with their specific moral conceptions in the bosom of the temporal community.[4]

He applies the principle of pluralism to the following: the rights and reciprocal duties of groups and of the State; the functions of authority in a political and social democracy; the liberties, political rights and duties, social rights and social liberties, and the corresponding responsibilities of the human person; the obligation of conscience toward just laws and toward the Constitution guaranteeing the liberties of the people; the ideal of civic friendship and fraternity; religious freedom including mutual tolerance and respect between religious sects; exclusion of force in a community; human equality and justice between the individual and the community; civic devotion and love of the fatherland and its traditions, and knowledge of the various traditions which contribute to its unity; fidelity to the historical tradition of the country and to its particular message of generosity and liberty; the obligation of each nation toward the common good of civilized society; and the necessity for taking cognizance of the unity of the world and of the existence of the community of nations.[1]

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[1] Martain, Scholasticism and Politics, p. 83.

[2] Maritain, Range of Reason, p. 165.

[3] Ibid.

[4] Ibid., also see Rights of Man and Natural Law, pp. 103-104.

Culture and Religion

The relationship of culture and religion is similar to the relationship between 'form and content,' and for Maritain they are both central and peripheral. He believes that Christianity is not merely a religious creed, but is a leaven in man's activity. An attempt to understand culture apart from religion "is doomed to fall short of its objective."[2] This is the case regardless of how moderns may scorn metaphysics and regardless that the metaphysician devotes himself to that which serves no objective."[1] He interprets the role of religion more affirmatively than Paul Tillich: "the deepest requirement of a new age of civilization, to the extent to which Christianity inspires it, will be the sanctification of secular life."[2] He refers to 'the sanctification of secular life' as the new Christiandom which the ideal of a Christian humanism is based upon, i.e., the realization on earth of a human task by the passing of something divine through human work.[3] He insists that Gospel teaching will influence the body politic and modern civilization and people will be awakened to a Christian minded society.

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[1] Jacques Maritain, "Annexe: le problem de l'ecole publique en France," pp. 200-201.

[2] John Brubacher, Modern Philosophies of Education, (New York: McGraw-Hill Book Co., Inc., 1950), p. 289.

> If a new civilization is to be Christianly inspired, if the body politic is to be quickened by the leaven of the Gospel in temporal existence itself, it will be because Christians will have been able, as free men speaking to free men, to revive in the people the often unconscious Christian feelings and moral structures embodied in the history of the nations born out of old Christiandom, and to persuade the people, or the majority of the people, of the truth of Christian faith, or at least of the validity of Christian social and political philosophy.[4]

Christianity is not a subject set in the array of civilization nor something confined to the category of 'form and conduct,'. To

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[1] Jacques Maritain, The Degrees of Knowledge, trans. by Bernard Wall, (London: Geoffrey Blex, 1937), p. 5.

[2] Maritain, Range of Reason, p. 101.

[3] Maritain, True Humanism, p. 197.

[4] Maritain, Man and the State, p. 167.

Maritain, Christianity is not decorative, but rather it is living and spiritual. He states: "but... in the real of temporal life it is the natural aspiration of the person to liberation from misery, servitude, and the exploitation of man by man, that repercussions of the Gospel's message were to stimulate."[1] Maritain warns against formal and static Christianity: "Democratic Christianity is not enough. Living Christianity is necessary to the world. Faith must be actual, practical, existential faith... Gospel justice... must penetrate to the depths of social, terrestrial existence."[2] Maritain is particularly interested in the body politic for the sanctification of secular life. "We should strive to the utmost to bring that spiritual Christiandom down into the arena of the temporal and to realize it in political Christiandom."[3]

His basis for moral education has undermined what Christian philosophy calls 'the Eternal law.' The responsibility for moral education belongs to the school, the church, and the family. In varying degrees, the three share this responsibility. The family and the church direct the formation of the will, or the dynamism of human desires and freedom. The school is concerned with giving knowledge and moral formation through intelligence and enlightenment. The task of education in the school is not initially concerned with shaping the inner powers of conscience and freedom, but with the formation and enlightenment of practical reason; that is, with teaching about the nature and principles of the science of morality and all that bears human nature and conduct.[1]

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[1] Maritain, Christianity and Democracy, p. 54.

[2] Jacques Maritain, "A New Approach to God," Our Emergent Civilization, ed. by Ruth N. Anshen, (New York: Harper and Brothers, 1947), p. 294.

[3] Maritain, The Things That Are Not Caesar's, p. 87.

Maritain clarifies two levels of activity: the levels of spiritual and temporal activity. On the spiritual level man is occupied with the things of God, and on the temporal level he is occupied with the business of earthly life where his action will proceed from Christian inspiration.[2] Man's earthly life will have political and cultural action, determined by a certain temporal specification. Religion has the power to transform the temporal level of earthly life. However, in modern times man has undergone what Maritain has called "an introverted movement peculiar to the mind; he has gone inside his own self and his object is not to see God."[3] In this connection Maritain reminds us:

> Human reason considered without any relation whatever to God, is insufficient by its unaided natural resources to procure the good of men and nations. As a matter of fact, and

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[1] Jacques Maritain, "Moral Education," A College Goes to School, (Patterson, New Jersey; St. Anthony Guild Press, 1945), pp. 3-6.

[2] Maritain, Scholasticism and Politics, p. 186.

[3] Jacques Maritain, Religion and Culture, trans. by J. F. Scanlon, (London: Sheed and Ward, 1931), pp. 15-16.

> in the conditions governing life at present, it is not possible for man to expand his nature in a fundamentally and permanentally upright manner unless under the sky of grace.[1]

Consequently, man tends to become self-sufficient by solely technical means.

> Having given up God so as to be self-sufficient, now man is losing track of his soul, he looks in vain for himself, he turns the universe upside down, trying to find himself, he finds masks, and behind the masks death.[2]

In the renovation or transformation of civilization and culture in a spiritual level, man needs to exhibit a truly Christian heroism, because in the socio-temporal order it asks man "to sacrifice themselves for a better life for their brothers and to the concrete good of the community of human persons."[3] The source of this Christian heroism is in the heart of a God who has been scourged, scorned and crucified.[4] Maritain states that the task of the new heroism "is essentially a task of civilization and culture, of helping man to conquer his genuine freedom of expansion of autonomy..."[5]

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[1] Maritain, Reflections on Culture and Liberty, p. 9.

[2] Jacques Maritain, "Integral Humanism and the Crisis of Modern Times," Review of Politics, I (1939), p. 3.

[3] Jacques Maritain, "Confession of Faith," This is my Philosophy, trans. by Joseph Evans and Leo R. Ward, ed. by Whi Burnett, (New York, 1957), p. 255.

[4] Jacques Maritain, Freedom and the Modern World, trans. by Richard O'Sullivan, (New York: Charles Scribner's Sons, 1936), p. 145.

[5] Maritain, Man and the State, pp. 54-55.

So often, man with religious conviction inclines to separate religion from the secular activity of culture. Maritain believes education has an obligation in this regard. He says:

> The education of tomorrow must also bring to an end the cleavage between religious inspiration and secular activity in man, if it is true that an integral humanism would have as one of its main features an effort of sanctification of profane and secular existence.[1]

His 'new humanism' helps "to make human nature yield its maximum earthly output."[2] It is not 'secular humanism,' but the 'humanism of Incarnation.' "A humanism is possible," Maritain says, "but on the condition that its ultimate end is union with God through the humanity of the Mediator..."[3] Maritain elaborates on this point:

> It (culture or civilization) must doubtless be subordinated to eternal life, as the intermediate end is subordinated to the ultimate end. Such subordination to a superior end gives it an intrinsic super-elevation in its own peculiar order...[4]

He asserts that the standards of earthly propriety in a Christian civilization are superior to those of a pagan one because the friendship of charity or love is received by man in its most real and efficacious sense only from God himself.[5] Thus, Maritain's new humanism is one in which temporal things will "enjoy their autonomy and at the same time recognize the quickening and inspiring role that spiritual things, religious faith, and the Church have on a higher plane."[1]

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[1] Maritain, Education at the Crossroads, p. 89.

[2] Jacques Maritain, "Religion and Culture," Essays in Order, Ed. by Christopher Dawson and J. F. Burns, (New York: MacMillan and Co., 1931), p. 14.

[3] Thomas Aquinas, Angel of the Schools, (London: Sheed and Ward, 1948), trans. by J. F. Scanlon, p. 19.

[4] Maritain, Religion and Culture, p. 7.

[5] Maritain, The Range of Reason, p. 194.

Maritain believes religion is the cause of human development. It is "the expansion of the peculiarly human life... not only... material development... but also and above all the moral development."[2]

Maritain does not isolate the individual from the social life of the times. Rather, he emphasizes a more profound and comprehensive knowledge of man. He seeks ethics and norms of human conduct for man's social life. Education, for him, shapes man so that he might become good for both man and society. The total man becomes part of the whole through social life as well as individual life. To achieve this end Christian faith is required in education.

In the accomplishment of the educational task, contemporary body-politics should be interpreted for the common good of the world community. Maritain's concern, again, is on the relationship both to the programs of politics and spiritual progress based on the Christian philosophy. Liberty and autonomy should be freely allowed in the national orders. Evil is regarded as simply an imperfection in this process of performance. He indicates in the Democratic Charter that the body-politic regards the human person as an individual and as a person. Democracy must be filled with Christian inspiration, teaching the Gospel as its basis.

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[1] Ibid.

[2] Maritain, Religion and Culture, p. 7.

Maritain believes Christianity has spiritual dynamic power that opposes formal and static religious conservatism. Democracy based on the Christian spirit is dynamic as well as living, and motivates the forces of social change. Terrestial orders should constantly reflect, and correct their injustices and contradictions through the events of Christ's crucifixion and resurrection.

A relevant relationship between religion and culture can be developed through education. Maritain believes that the task of education is to enhance true humanism under the democratic system and to promote the spiritual realm by educational discipline.

Chapter VI.

The Impact of Maritain's Educational Thought

Education for the New Humanism

Jacques Maritain's philosophy of education was published in Education at the Crossroads, and in "Thomist Views on Education" of Modern Philosophies and Education.[1] His philosophy of education depends on his philosophy of man. As free men all citizens should know and live "the democratic charter." The main influence on Maritain's educational theory was Thomas Aquinas.[2] Maritain states that God always takes the initiative role. Man's ascent toward God is a consequence of His prior movement. Thus, he says:

> In the mystery of the Incarnation the descent of the divine plentitude into the depths of our human nature matters more than the ascent of human nature toward God.[3]

His educational theory, particularly his understanding of human nature, is also from the theology of Aquinas. The questions of human nature are basically ontological, referring to ultimate reality, such as "Is there a soul or isn't there? Does the spirit also exist, or only matter? Does man have freedom or determinism? Purpose or chance? Value or simple fact?"[1] Maritain stresses the philosophical and theological image of man, not the scientific idea. According to Maritain, the philosophical idea of man pertains to the nature or essence of man, and the relationship between human nature and God. In understanding human nature he rejects the scientific viewpoint that man is limited to the observable and measurable.

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[1] Jacques Maritain, "Thomist Views on Education," Modern Philosophies and Education, ed. by Nelson B. Henry (Fifty-fourth Yearbook of the National Society for the Study of Education. Distributed by University of Chicago Press, 1955).

[2] J. W. Evans, Jacques Maritain: The Man and His Achievement, (New York: Sheed and Ward, 1963), p. 194.

[3] Jacques Maritain, Science and Wisdom, trans. by Bernald Wall, (London: Geoffrey, 1954), p. 19.

Furthermore, Martain's concept of the new humanism presupposes historical evolution. In Medieval Age 'sacral' civilization evolved 'earthly' civilization for the use of instruments of religious faith, the Church, and spiritual realms. Time moves temporal orders into a position of autonomy. Maritain believes this development distorted understanding of human nature.

> In the final analysis... the human creature, while awakening to itself, felt itself oppressed and crushed in its loneliness--modern times have longed for a rehabilitation of the human creature. They sought this rehabilitation in a separation from God. It was to be sought in God.[2]

'New humanism' recovers and reconciles the temporal to the spiritual. Temporal things will "enjoy their autonomy while continuing to recognize the quickening and inspiring role that spiritual things, religious faith, and the Church play."[3] He believes that all humanism of the present time is 'anthropocentric,' including the 'brutality of anti-humanism.' Integral humanism, he says, would "cause the Gospel leaven and inspiration to penetrate the secular structure of life--a work of sanctification of the temporal order."[1]

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[1] Maritain, Education at the Crossroads, pp. 4-5.

[2] Maritain, The Range of Reason, p. 194.

[3] *Ibid*.

The ultimate guidance of human lives is not out of their own natural capacities, but from a supernatural Being. Thus, Maritain considers education "primary and above all, not in reference to the temporal order and the good of the earthly city" but in reference to the spiritual order and "the good of souls..." In terms of man's education, Maritain again follows Aquinas. The end is that man should fully be his kind of being, i.e., suo modo. He goes on to say: "Thus, the chief task of education is above all to shape man or to guide the evolving dynamism through which man forms himself as a man."[2] The idea of a supernatural order and a temporal order co-existing in the nature of man is plausible. Maritain holds that the nature of man is good and that instinct itself has an essentially human character, i.e., a natural rightness and goodness.[3]

According to the classical Catholic principle of supernatural life, man is born deprived of sanctifying grace. Even though the supernatural gift of grace is restored by baptism, the preternatural gifts are not restored even after baptism. The person remains subject to the struggle between his lower and higher powers. It is struggle that the human being would have within himself even though constituted in a merely natural state. This struggle is a consequence of the union of matter and spiritual principle within an unique nature. In short he cannot become a perfectly integrated individual due to the loss of the preternatural gift of integrity. He cannot reach the ultimate in the nature of human intellect and will.[1]

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[1] Maritain, The Range of Reason, p. 194.

[2] Maritain, Education at the Crossroads, p. 1.

[3] Cf. Maritain, Scholasticism and Politics, p. 152, pp. 165-166.

Therefore, the work of education is to help man live in the concrete and historical context of his life. The new humanism says to man: you must respect "human dignity in the real sense, not just in an abstract, intemporal, and nonexistant individual who knows nothing of historical conditions and differences. In other words, respect for each unique person, both as a living being and in the historical context of his life."[2]

The proposals of some contemporary Thomist thinkers are often close to ancient-medieval proposals. Maritain's concept is exceptional because of his principle of the new humanism. In his new humanism he describes man in the state of dynamic evolution, and makes Thomist philosophy the core of his educational philosophy by adapting it to the present time.

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[1] Cf. Reginald Garrigou Lagrange, Reality, trans. by Patrick Cumins, O.S.B., (St. Louis: B. Herder Book Co., 1950), pp. 19-199.

[2] Jacques Maritain, "Pagan Empire and the Power of God," Virginia Quarterly Review, XV (1939), pp. 172-173.

The Aims of Education: Social and Political Aspects

Maritain says:

> The school should be the image of the Nation, diverse and one, where all citizens enjoy the same rights and are submitted to the same duties.[1]

He thinks the State should be brought back to its true nature. This nature should be imposed from above in a royal or Napoleonic manner; and should harmonize and direct the natural activities of the nation. He does not believe the State is the supreme incarnation of the Idea, as Hegel believed. He considers the "State an agency or instrument in the service of man."[2] Education, then, implies service and welfare for man:

> As a result, it is obvious that man's education must be concerned with the social group and prepare him to play his part in it. Shaping man to lead a normal, useful and cooperative life in the community, or guiding the development of the human person in the social sphere, awakening and strengthening both his sense of freedom and his sense of obligation and responsibility, is an essential aim.[3]

Maritain voices concern about the individual who avoids his responsibility in a group where he is involved, or in his vocation. Then, a gap occurs between the social claim and the individual claim within man himself. He mentions:

> The man and the group are intermingled with each other and they surpass each other in different respects.

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[1] Maritain, "Annexe," p. 213.

[2] Maritain, The Social and Political Philosophy of Jacques Maritain, ed. by Evans and Ward, p. 76.

[3] Maritain, Education at the Crossroads, pp. 14-15.

> Man finds himself by subordinating himself to the group, and the group attains its goals only by serving man and by realizing that man has secrets which escape the group...[1]

However, education is able to eliminate this problem by recognizing the social potentialities of the individual person, and by teaching the democratic charter. This gap is closed when the essential aim of 'shaping man' is exercised, "while at the same time conveying to him the spiritual heritage of the nation and civilization in which he is involved, and preserving in this way the century-old achievements of generations."[2]

In considering his educational philosophy, Maritain's "Social Potentialities of the Person"[3] refers to his principles of democratic charter, where he emphasizes the issues of socio-political affairs. The school has an obligation to teach the democratic charter. People are divided by different philosophical and theoretical concepts separating their philosophical principles illuminated in democratic charter. In his belief the school, in teaching a common democratic charter, can and must cling to those practical tenets which the people have recognized as being the practical way to live together. No real democracy can impose a philosophical or religious creed upon its people. The diversity and opposition of their various spiritual traditions and schools of thought prohibit uniformity.[1]

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[1] Ibid.

[2] Ibid., p. 10.

[3] Ibid., p. 14.

Maritain urges the teacher to adhere to pluralistic principles, but basically the school is the primary means of teaching the democratic charter. He feels it is not enough for the school to provide its future citizens with a treasure of skills, knowledge, and wisdom. It must also provide its students with a genuine and rational concept of the democratic charter.[2]

> The conclusion is obvious. The goal aimed at by the educational system and the State is unity--unity in the common adherence to the democratic charter. But for the very sake of attaining this practical unity a sound pluralism must obtain in the means; inner differentiations must come into force in the structure of the educational system so as to afford an efficacious teaching of the democratic charter. On the other hand... agencies in the body politic which are concerned with education, or the authorities that govern the educational system--should see to it that the democratic charter be taught--and taught in a comprehensive, far reaching, and vitally convincing manner--in all the schools and educational institutions.[3]

The school can teach the character only by consent of the people and only by common agreement as to the content of the Charter. They may differ in spiritual heritage and in intellect, but the importance of the idea of democratic charter must be affirmed in an efficacious way. Maritain recognizes that every student will not conform to one school of thought or tradition. Considering the pluralism of the democratic charter, he feels a "new discipline" should be introduced into the curriculum.[1] It would bring together such diversified subjects as national history and the history of civilization into a basic framework. Then add the humanities, social science, social philosophy and the philosophy of law, all of course adjusted to the student's level of progression.

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[1] Cf. Maritain, Man and the State, pp. 119-122.

[2] Ellis A. Joseph, Jacques Maritain on Humanism and Education, (Fresno, California: Academy Guild Press, 1966), p. 63.

[3] Maritain, Man and the State, p. 122.

In treating the pluralism of the democratic charter, the idea of 'wholeness' must be considered. Maritain implies that 'common good' replaces pluralism in the body politic. Man, upon entering into the society of his fellows, becomes part of a whole. Insofar as he is a part of society, man is inferior to society and his private good is inferior to that of society. Society should "profit individual persons and be redistributed to them, in respect to their rights and their dignity."[2] The end of society is the common good of the body politic. Thus, man as being--personality--should be treated with dignity, as a person, not as a thing.[3]

In accomplishing the task of the democratic charter, the educational system and the State should both have a goal of common good. "For there is more perfection in a whole, all of whose parts are full of life and of initiative, than in a whole whose parts are but instruments conveying the initiative of the superior organs of the community."[1] To this notion, Maritain presents his idea that the essence of a truly political society would be a societal pluralism within the body politic. Thus, he writes:

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[1] Cf. Ibid., p. 123.

[2] Maritain, Scholasticism and Politics, pp. 71-72.

[3] Cf. Maritain, The Rights of Man and Natural Law, p. 114.

> Since in political society authority comes from below, through the people, it is normal that the whole dynamism of authority in the body politic should be made up of particular and partial authorities rising in ties above one another, up to the top authority of the State.[2]

Maritain separates the State from the idea of the 'body politic.' The State was made into a person (a so-called moral person) and a subject of right. The State is considered not a whole, but a part of a special agency of the body politic. The body politic is the organic whole composed of the people, and includes the notion of moral or collective personality. His educational objectives place the democratic ideal or the common moral code in the framework of democracy.

The Impact of Educational Thought: The Degrees of Knowledge

Maritain defines man as "the only being... belonging to the purely intelligible world and not to the sensible world."[3] In his unified and intelligible system of thought discussed in The Degrees of Knowledge, he makes two basic distinctions; the kinds of knowledge that are 'speculative' and those that are 'practical.' Speculative knowledge yields no concrete results in the everyday affairs of human life. Thus, Maritain remarks, "It serves no purpose for it is above all servitude; useless because supra-utile, good in itself and by itself."[1] Speculative science based on speculative knowledge is called metaphysic, concerning itself with the understanding of the principles, and origin of our knowledge; ideas of being and becoming, cause and effect, the nature of the universe and the existence of God.

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[1] Joseph W. Evans, Jacques Maritain: The Man and His Achievement, p. 217.

[2] Maritain, Man and the State, p. 11.

[3] Jacques Maritain, The Degrees of Knowledge, (New York: Charles Scribner's Sons, 1959), p. 176.

When we consider Maritain's theories of moral education, we see that it is metaphysical. For him, ethics may be defined as "the practical science of the use of Free Will... it seeks to know what is right to be done and how it may be done so that it shall be done."[2] According to St. Thomas, the true use of freedom presupposes the knowledge of Being and of the supreme laws of being. Hence metaphysics is a prerequisite of ethics.[3]

In the Degrees of Knowledge, explanations are given for various gradations of human knowledge. The first degree of abstraction is called physics; that is, the knowledge of sensory nature, the 'natural philosophy,'--where the mind considers objects.

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[1] Ibid., p. 4.

[2] Maritain, Freedom in the Modern World, p. 2.

[3] Cf. Ibid., p. 13.

The second degree of abstraction is metaphysics, a knowledge of quantity. The mind considers objects that are:

> abstracted and purified from matter in so far as it is the general ground of the sensible properties, whether active or passive, of bodies. In this case it considers only one property which it detaches from bodies--what remains when all the sensible is removed--quantity, number and extension taken as such; an object of thought which cannot exist without sensible matter, but which can be conceived without it. e.g., nothing sensible or experimental enters into the definition of an ellipse or a squareroot. This is the great kingdom of Mathematics: the knowledge of quantity as such, in its rightful relations of order and measurement. This is the second degree of abstraction.[1]

The third and final degree of abstraction is metaphysics, which is the knowledge of that which is beyond sensible nature, or of being as being. Here, says Maritain, the mind "consider(s) abstract objects from which matter has been entirely eliminated... objects of thought which can only be conceived without matter, and which can even exist without it, which may never have existed in material form at all, such as God and pure spirits..."[2] Maritain remarks that it has for "its own special light... the intelligibility of Being in its pure state at the highest degree of abstractive intuition. Its formal object is... Being in its own proper mystery."[3]

Maritain says that the ultimate question in education "calls for an intellectual sympathy and intuition... concerns for the questions and difficulties with which the mind of youth may be entangled..." He continues: "No tricks can do that, no set of techniques, but only personal attention to the inner blossoming of the rational nature and then confronting that blossoming reason with a system of rational knowledge."[1] Questions about 'rational knowledge' concentrate on what man is and why he is. Answers to these questions are found in metaphysics, theology and at times through mystical experience. Maritain has some words on the subject:

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[1] Ibid., pp. 45-46.

[2] Ibid., p. 46.

[3] Jacques Maritain, Science and Wisdom, (New York: Charles Scribner's Sons, 1940), pp. 23-24.

> Man is a metaphysical being, an animal that nourishes its life on transcendental things. There is no ethic among ants any more than among the stars; the road they are to follow is traced out for them in advance. But we men, merely because we know the sense of the word Being and of the word Why, and because into our poor head the whole heavens (and more than the heavens) can be fitted, we are lost before we take our first step. We must lay out the road we follow, we must deliberate our end.[2]

The second source for understanding 'rational knowledge' is the theology which derives from revelation, and on this point Maritain says:

> Its special light is the communication of the knowledge which God has of himself, which is made to us by revelation... This is a wisdom of faith and reason, of faith making use of reason... it is supernatural in its roots because it exists and lives only through faith. Thus in it the movement of divine descent and communication must be considered primarily.[3]

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[1] Maritain, Education at the Crossroads, p. 43.

[2] Maritain, Freedom in the Modern World, p. 15.

[3] *Ibid*., p. 26.

The third source refers to the degree of knowledge and is what Maritain calls "experimental knowledge of the deep things of God, the passion of divine things,"[1] "a possession that gives the experience of the absolute."[2] Strictly speaking, this does not belong to a field of knowledge. Instead, it must be experienced and lived in the depths of one's own being. This is the realm of mystical experience. Maritain remarks on this experimental knowledge:

> It attains God in an experimental and superhuman way in His intimate life and according to His deity itself; and it attains to create things in so far as they refer to God so known. It is a wisdom of love and union... And this wisdom knows what it knows according to something that is itself divine, according to the very gift that God makes to Himself to the soul, according to the effusion of which we have already spoken, according to the descending movement in us of divine plentitude.[3]

Maritain believes this mystical experience is the utmost, deepest knowledge, further knowledge is unattainable in this life. There are degrees of knowledge from the visible to the hidden. He explains:

> There is thus a series of successive courts of scientific jurisdiction corresponding with successive levels of intelligibility. We must pass from one to another, drop one veil after another, and so ascend to increasingly pure degrees of visualization so long as there is still something left to see in the object, something which could not be seen hitherto, because

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[1] Maritain, The Degrees of Knowledge, p. 305.

[2] Maritain, Reasoning the Time, p. 256.

[3] Maritain, Science and Wisdom, p. 22.

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> the level which had been reached was still hidden, and lay beyond the jurisdiction to which appeal was made. We are thus made conscious at once of the indigence and the greatness of the human mind which can enter the being of objects only by gradual stages, by divesting them first of this, than of that, objective determination, of this and that stratum of knowledge.[1]

In conclusion, Maritain's educational philosophy has several distinctive characteristics. First, strong theological and philosophical principles are applied to education. All human issues, social, cultural, and religious, are based on the principles of Thomist metaphysics. In college education, we may assume that Maritain agrees to theology courses as electives in non-denominational colleges where religion is separated from public opinion. He agrees with the assertion of Cardinal Newman that having theology in the university"is superior to the merely natural wisdom of metaphysics," and theology, according to him, is "the rational wisdom, which is rooted in faith, not in reason alone."[2] Maritain once mentioned that liberal education should require theology courses in the first year of college.[3] It is erroneous to suggest that Maritain's stress on liberal education ignores the education of science. In addition to liberal education, he considers pragmatic and empirical studies indispensible in solving social and cultural problems.[1] Such a criticism fails to note that Maritain's rejection of scientism is a caution about a blind worship of natural sciences as ends in themselves. Maritain holds that the university does not intend to form a priest, minister or rabbi; but has as a purpose the teaching of universal knowledge, that is to say, "the great doctrines and philosophies of theological wisdom."[2] Maritain's theory of education can be described as a spiritually inspired Christian philosophy of education based on teaching of the Gospel. Theodore Brameld sees as a characteristic of Maritain's philosophy of education "resusitation of the spirit."[3] For Maritain the core of learning is mental discipline. Expanding the mind is the ultimate achievement of learning. Thus, speculative reason is the factor that improves the spirit. He emphasizes that through reason spiritual and temporal planes become distinct; however, they are not separate. One of the most typical and characteristic aspects of Maritain's philosophy of education is the focus on the inner depth of one's intellect and wisdom.

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[1] Maritain, A Preface to Metaphysics, p. 85.

[2] John Henry Cardinal Newman, The Idea of a University, (London: Pickering and Company, 1881), p. 19 ff.

[3] Maritain, A College Goes to School, p. 20.

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[1] Ibid.

[2] Maritain, Modern Philosophies and Education, ed. by Nelson B. Henry, p. 87.

[3] Theodore Brameld, Philosophies of Education in Cultural Perspective, (New York: The Dryden Press, 1955), p. 289.

Chapter VII.

The Contemporary Christian Scene, Korea: 1885-1948

Early missionary educational activities in Korea started as a result of friction between Catholics and Protestants. Differences between the traditional conservatism of Korean culture and American Puritanism also caused friction between the various Protestant churches. Therefore, as Christian colleges were opened evangelization developed along sectarian lines. Through the process of education, Christian principles became centered in the college setting.

One of the policies decided by the Protestant Mission Board in January, 1893 stated the purpose of educational activities of Protestant missionaries as follows: "The mass of Korea must be led to Christ by their own fellow-countrymen; therefore, we shall thoroughly train a few as evangelists rather than preach to the multitude ourselves."[1] Later the aim of missionary education was described by others who were concerned with Christian education:

> We aim to prepare these young people adequately for their life work, and especially to send them back into their home churches as strong evangelical Christians.[2]

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[1] L. G. Paik, The History of Protestant Missions in Korea, (Pyengyang: Union Christian College, 1929), p. 191.

[2] From the section on the Presbyterian Church in the U.S.A. The Christian Movement in Japan, Korea, and Formosa, p. 506.

American missionaries began educational activities about 1885. In 1886, Mrs. F. M. Scranton and Dr. H. S. Appenzeller founded the first modern mission schools in Korea. Christian education, therefore, became "a part of the mission propaganda,"[1] and was carried out according to missionary policy. Christian colleges were established to further the efforts of Christian mission, and students were selected for training in effective methods of evangelization. The old Korean system of a civil service examination was abolished with the establishment of the Western educational system. Although the old system was abolished completely in 1896, former educational disciplines were maintained in the habits of the people.

The combination of traditional patterns of education and the narrowness of missionary education contributed to a trend toward a conservative education. This trend continued for the first half of the twentieth century. The concept of Confucianism inherited from the Chinese culture thwarted ideas of modernization. The development of Confucian education was considered appropriate only for the upper class of Korean society. This resulted in an educational opportunity for an "elite." The selection of a limited student group for education was also a policy of missionary education structure. A statement of one of the aims of missionary education brought the following criticism:

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[1] J. E. Fisher, Democracy and Mission Education in Korea, (Seoul: Yonsei University Press, 1970), p. 42.

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> ...education is given for the purpose of training those who have already accepted Christianity. This may limit itself to the training of religious workers, or may extend to the training of Christian workers in several lines of service. Such has been the aim of practically all of education given by the mission in Korea.[1]

Thus, education was essentially only available to those who agreed with the doctrine of Christian faith. This Christian educated group was an extremely limited "elite."

In the period from 1895 to 1910, prior to the annexation of Korea to Japan, social stress and political uneasiness existed.. At that time Christianity gave people psychological release and Christianity succeeded partially due to the familiarity of a transcendental faith. The 'otherworldliness' of Christian faith was similar to the shamanistic practice of religion. It is described:

> Without the scientific social, intellectual, and political strains of the day, and the particular set of circumstances which then prevailed, there would have been no compelling intellectual reason for Koreans to select Christianity among the possible choices to them.[2]

Essentialism was the predominant principle in Christian education of American missionaries, maintaining fundamental concepts of puritanic Christian faith. The missionary concepts fitted the indigenous character of the Korean Church and gave it strength. The Nevius Plan[3] stated that the purpose of mission service was to nurture individuals, that churches would become self-supporting by proving spiritual strength through prayer and systematic study of the Bible.[1] The purpose of the missionary education plan was to convert the working class population more than the higher class of Korean society.[2] From this plan the lower classes would be able to develop a satisfying religious philosophy, one to which they could devote their lives. Previously they had been excluded from education because of the Confucian Yangban hierarchy system. Although this plan provided more equal opportunity for education, there was considerable criticism. The emphasis on Christian doctrinization, putting effort into training Christian teachers only for the elementary schools, and rigidity of moral discipline, are areas of concern regarding the usefulness of the Nevius Plan in future higher education.

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[1] Horace H. Underwood, Modern Education in Korea, (Ph.D dissertation, New York University, 1926(, p. 160.

[2] Palmer, Korea and Christianity, p. 91.

[3] This Plan was employed by the Presbyterian Church, but other denominations have been also deeply affected by it. The Protestant Missions adopted it in 1893.

Generally, mission schools held a conservative Christian faith. Some felt that education was of value only when accompanied by a belief in the doctrine of the Christian religion.[3] However, James E. Fisher criticized educational institution for not admitting

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[1] Cf. Yang-sun Kim, "Retrospect and Future of Mission Work in Korea," Christian Thought, July 1959, (Seoul: C.L.S.), pp. 12-13.

[2] Cf. Charles A. Clark, The Nevius Plan of Mission Work in Korea, (Seoul: Y.M.C.A. Press, 1937).

[3] Sung-hwa Lee, The Social and Political Factors Affecting Korean Education, 1885-1950, Ph.D dissertation, University of Pittsburgh, 1958, p. 52.

'heathen' to mission schools. He advocated that all mission schools show "humanly valuable traits and socially desirable attitudes and habits."[1] The reason for his statement arose from the application of Christian fundamentalism in theology, commonly known as "Puritanic zeal and Western fervor."[2] This was a contradiction of Christian fundamentalism that advocated that their fundamentalist dogma was the ultimate for Protestants. Fundamentalist dogma resulted in Christian education which restructured Christian colleges in line with a conservative theory and practice of education. This ultra-conservative theology became prevalent in Christian churches in Korea and affected the educational process until the Korean War in 1950.

Both the traditional Confucian discipline, and the fundamentalism of the Christian faith moved the educational system toward authoritarianism. The Nevius Plan, established to express the naturally indigenous religious experience, was now required to turn to a doctrine similar to the previous Confucian orthodoxy.

At the same time, the success of Christian evangelism brought an essentialistic education similar to the previous indigenous Korean education. The Christian doctrine was very formal, ritual, and authoritative. Korean essentialism was considerably different from the Western concept of essentialism. The basis of Confucian teaching is more 'anthropocentric' than 'theocentric.' Confucian scholars declare that essentialistic teaching is objective, rather than subjective as taught in Confucianism.

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[1] Fisher, Democracy and Mission Education in Korea, p. 98.

[2] Palmer, Korea and Christianity, p. 26.

Individuals are socially self-sufficient and do not think about the need of 'collectivization' which the industrial processes now urgently needed for politico-economic progress and modernization of an underdeveloped country like Korea.

Thus, the Confucian system of social stratification was founded in feudalism, which governed stabilized social institutions and also had vital factors of the institutional structure of religion in static societies. In the development of modern history, Confucianism lacked the dimension of the idea of democracy and cultural heritage of modern civilization. Christian fundamentalist educators could not transcend this Confucian conservative structure or discipline and followed the rigid and formal formula of Confucian tradition.

Some aspects of essentialistic education in Korea are criticized. The Nevius Plan was responsible for the growth of the Church in Korea in the early days, and affected the essentialistic education of Christian philosophy. On the other hand, its one-sided emphasis upon the individual and its superficial approach to theology and social issues became a source of disagreement between the leaders of the Church. Some Canadian Presbyterian, Methodist, and Episcopal missionaries considered education, both religious and secular, of primary importance over evangelism. They argued that conversion could result from a good religious education.

These two points of view developed into a conflict within the mission boards and created a severe strain. Sun-chun Chun observed in his doctoral dissertation[1] that this conflict came from the early days of Presbyterianism in the United States. He refers to the old side vs. new side schism of 1741-1750 and the old school vs. new school schism of 1837-1869.[2]

The major issues of religious education are still to be resolved. How do we overcome the stereo-type of traditional evangelistic education? The basic reason for establishing and maintaining Christian colleges in Korea was "Christian principle." However, the establishment followed the doctrine of fundamentalism.

Chun showed that the early American missionaries came almost exclusively from the area where the old school was dominant. They were called the Church-minded group of the Scotch-Irish wing who stressed the more objective aspects of the Christian Church as distinct from the subjectivism or experimental side of Christian faith.[3]

The transposition of the supremacy of Confucianism to the American Protestant missions influenced the history of modern Korean education in three major ways: an ideology of freedom of the individual; equal opportunity for education by the working class; and a democratic system of education. In the early decades of Korean education, and before the Japanese influence, the missionaries had developed schools and were conducting them in accordance with their own educational ideals of Christian philosophy. The dominance of the Christian schools at all levels brought an educational awakening of the Korean people. The Korean government had very little influence on education.

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[1] Cf. Sun-chun Chung, Schism and Unity in the Protestant Churches of Korea, Ph.D dissertation, Yale University, 1955.

[2] *Ibid.*, p. 132.

[3] *Ibid.*

From about 1938 through the end of World War II, the Korean Church was officially in bondage. The Japanese government instructed mission schools to adjust to the requirement of the government. They restricted the growth of mission schools by the imposition of regulations that brought schools under government control. The Japanese imposed nationalism on the Korean people. Thus, the philosophy of essentialistic education became more intensified in a wave of national independence. Christian institutions were the strongest and most influential educational organizations in Korea, and to many people those institutions were the only hope that the country could have freedom and justice. Patriotism demanded that the Church rise in opposition against the Japanese encroachment upon Korean national sovereignty.

The population believed that Church interaction could counteract the political crisis and provide stability. Now Christian higher education began to direct curriculum toward national concern. Christian educators gained prestige and courage by anticipation of the interests of the younger generation.

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In the period of Japanese control (1910-1945), the most significant effects on the country were those concerning Church school education and the problems arising from the Shinto persecution. From about 1910, mission work devoted more effort to organizing and training the Korean Church and in development of Christian institutions rather than methods of evangelism. Consequently, many secondary and elementary schools, together with professional schools maintained by the Church, sprang up in the larger cities of Korea. Arguments between liberalism and fundamentalism started in the Church by 1938.

"An essentially human common good" of political society and of civilization was threatened. Christian education was again suggested as the way to avoid "the terrible threats of slavery and dehumanization."[1] The problem was whether or not the Korean Christian should "insure first of all the welfare, vigor, and peace of the whole, help each person in a positive manner progressive to conquer this freedom of expansion and autonomy."[2]

The cooperation by missionaries with the boards of higher education met the educational need. The cooperative function of mission boards in higher education was the key to the growth of mission colleges. They were a vital and vigorous force in higher education even though under government regulation. Four Christian

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[1] Cf. See Part III., The Impact of Essentialism in Educational Philosophy: Jacques Maritain's Thought.

[2] Maritain, The Rights of Man and Natural Law, p. 44.

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colleges (one in Pyongyang, and three in Seoul) were supported by the united board of mission. These were all union institutions. The influence of the four missions extended throughout the country and their activities gave the Korean people an educational awakening. Thus, the Korean people began to have a new interest in Western education and an appreciation of mission education. The Koreans' attitude changed completely. In fact, the Church possessed almost the only educational system of the country, from the elementary school level to colleges and professional schools. The Christian schools outnumbered the government schools in both rank and prestige. Mission schools were centers of the intellectual and artistic life of the community. The missions brought modern scientific curricula and modern educational methods to Korean education. It was the first time students achieved political enlightenment as well as an idea of Western democracy. The most important factor that Christian higher education contributed to Korean education was in the teaching of Christian principles, especially during the time of Japanese control over Korea.

Consideration of Maritain's "body politic" and its implication of the"democratic charter" based on Christian idealism was expressed by a national movement against Japanese rule. A national consciousness of independence was raised by the teaching in the mission schools. Christian colleges supported positive thought. Christian inspiration grew as the practice of Christian humanism

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resulted in 'the sanctification of secular life' of the Korean society. The Korean Christians at this time were 'the detriments of public policies,' and elitists were 'vicars' of the national interests for the Korean. The independence movement was indirectly led by religious people. The mobilization of all the nation was accomplished through religious organizations, the most convenient and safest method.

An educational theory of Herbartianism was introduced that matched the Anglo-American idea of utilitarian education. The latter was opposed by the Japanese on the grounds of individualism, capitalism, liberalism, etc. A British scholar, Herbert Spencer, was criticized because of his theory which disregarded the idealistic morality of Japanese philosophy. Educators trained in Japan favored idealistic moralism as it had a close connection with the idealistic moralism of Confucianism. Although pragmatism and utilitarianism were introduced in the Christian colleges, the educational theory of the Herbartian school of Germany was more welcome for more than a decade. Thus, the Herbatian method of teaching and the moral-personality principles became firmly rooted in elementary education,[1] as well as in higher education.

The general culture of essentialistic education in Korea brought out the fundamental distinction between the individual priority and social claim of humanism: that is; the rule by a few elitists to justify the social order results in social injustice.

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[1] Cf. Sang-hwa Lee, *The Social and Political Factors Affecting Korean Education, 1885-1950*, pp. 142-143.

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Korean Christian higher education followed the Christian doctrine of "God's chosen people" and provided higher education with this purpose in mind. This pattern of training a few elitists predominated until World War II.

After the liberation of Korea from Japanese rule, Japanese indoctrination was not immediately eliminated. Education under the Japanese authority was highly centralized with every phase of the educational program fixed by central authorities. Lectures and drills were the chief methods used from the first grade on, with little development of individual thought and initiative. Most of the qualified teachers had been trained in the Japanese methods and 40 years of such authoritarianism could not be quickly erased.[1]

As the Japanese left Korea in 1945, government and educational posts were replaced by Koreans. Fortunately, "The Korean people finally managed to overcome most of the difficulties despite great social, political and economic unrest which prevailed at that time."[2] Without leadership training by the mission schools, the difficulties of this period would not have been overcome. The educational structure was reorganized by the United States Military Government with the assistance of the Korean Commission on Educational Planning. The immediate purpose of education was to democratize the Korean educational system and to provide for universal education.

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[1] Ibid., p. 153.

[2] Chae K. Oh, Handbook of Korea, (New York: Pageant Press Inc., 1958), p. 153.

The Military Government remained the supreme governing body until authority was transferred to the Korean government on August 15, 1948.

The new emphasis of Korean education became democratic thought. A National Committee on Educational Planning, consisting of 81 members divided into 12 sub-committees, was formed. Ten of its members were army officers from the Department of Education of the United States Military Government in Korea. All other members were educated Koreans from all walks of life.[1] A statement of Korean educational aims and objectives were fashioned through the research of the Committee. The Committee also revised the school system in accordance with the five major principles of Korean education:

(1) Formation of character which is realized in international friendship and harmony as well as in national independence and self-respect;

(2) Emphasis on individual responsibility and a spirit of mutual assistance, enforcement of a spirit of faithful and practical service;

(3) Contributing to human civilization by originating its own science and techniques and by refining and enhancing rational culture;

(4) Cultivation of a spirit of persistent enterprise by elevating the physical standards of the people;

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[1] Richard Werth, "Educational Development under the South Korea Interim Government," School and Society; 69:306, p. 949.

(5) Cultivation of science and complete character by emphasis on the appreciative and creative power of fine arts.[1]

The statement reflected an educational history of the Korean society that is somewhat vague and abstract. Richard Werth, advisor in the Department of Education of the United States Military Government commented: "This somewhat cryptic statement of purpose and objectives was quite in line with the mystical quality of some of the Oriental education which had been known prior to the Japanese."[2]

There were some efforts to make Korean education different from the past, but no evidence of clear vision for a new democratic approach was revealed. Trends of essentialistic training still existed.

The U. S. Government was severely criticized for excluding the Christian elitists from the policy making. Christian elitists had hoped for some ideas of Christian identity that would back up democratic and humanitarian creeds in Christianity. Edward G. Meade commented regarding the policy making of the U. S. Military Government:

> Military Government concluded its first year of occupation by foisting upon the Koreans a government structure in which one of the most certain safeguards of democracy, local self-determination, was completely lacking. The resolve to instruct Koreans in the American democratic way appears to have become strangely distorted. It was not abandoned.[3]

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[1] Ibid., p. 306.

[2] Ibid.

[3] Edward G. Meads, American Military Government in Korea, (New York: King's Crown Press, 1951), p. 81.

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Most Christian leaders who supported Military Government policy had a responsibility to locate the distortion of democratic policy-making performed by American Military personnel. However, their Christian leaders were busy protecting the institutional body of Korean churches. The Military Government was as highly centralized as the Korean Church. They both were well equipped with a functional system of politics and religion. Christian higher education had also never lost the dream of "elitist" training. The humanistic issue of American democracy performed by the Military personnel and the Church emphasis of institutional religion went together without any contradictory identification, supporting the common task of Korea democratization. Christian humanism was considered without recognition of social, economic and industrial conditions, but emphasized the idea of transcendental faith. An increased centralization of policy made individual freedom impossible. Furthermore, it impeded the progress of democracy and involved the dignity of the individual. Corruption flourished and an anti-democratic system evolved.

This trend still exists in Korean society. It is expressed by Henthorn as follows:

> No local government, no alternative kinds of existence, where people can really grow up and attain status, are allowed in the country. So there's this vortex of centralism which, to my mind, is the central problem of this country today, and which, to my mind, interferes with the modernization process.[1]

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[1] William E. Henthorn, "Traditional Korea and Modernization," International Conference on the Problems of Modernization in Asia, quoted from Bong-mok Park, opt. cit., p. 210.

PART III.

THE IMPACT OF EXPERIMENTALISM: JOHN DEWEY'S THOUGHT

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PART III.

THE IMPACT OF EXPERIMENTALISM: JOHN DEWEY'S THOUGHT

Chapter VIII.

John Dewey's Thought on Humanism

Dewey states that humanism "means at bottom being imbued with an intelligent sense of human interests."[1] Comparing this with Jacques Maritain's humanism, we find that Dewey's philosophy is more sophisticated than Maritain's in both the physical and social aspect. His basis of humanism is rooted in his concept of nature. Nature for Dewey is man's home, which is similar to Rousseau's idea that man should follow the natural law. For a naturalist educator such as Dewey, education is primarily a result of training the mind by exercising its potentialities. Dewey remarks that man's "purpose and aims are dependent for execution upon natural conditions. Separated from such conditions, they become empty dreams and idle indulgences of fancy."[2] He refers to the thought of Windelband that "the new science of nature was the daughter of humanism."[1]

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[1] John Dewey, Democracy and Education, (New York: The Free Press, 1966), p. 288.

[2] John Dewey, Dictionary of Education, ed. by Ralph B. Winn, (New York: Philosophical Library, 1959), p. 90.

Dewey's humanism has "a basis of interest in nature, and a knowledge of nature used to support the distinctively human aims of man."[2] In explicating his thoughts on humanism, there are several issues to be noted.

One aspect of his humanism is "the connection of nature to human affairs." Dewey is critical of the traditional response to the question of the isolation of mind and matter expressed in the conflict between natural science and literary studies. The trouble he sees in traditional education from a humanistic view, is that educators do not assume a responsibility for providing an environment that also creates an experience.[3] Regarding this point, he remarks, "In general, it may be said that the educational division finds a reflection in the dualistic philosophies."[4] He sees the problem of education as the division of experience "between human concerns and a purely mechanical, physical world."[5] The history of education reveals that while methods have been well developed,

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[1] Dewey, Democracy and Education, p. 281.

[2] Ibid.

[3] John Dewey, Experience and Education, (New York: Collier Books, 1972), p. 45.

[4] Dewey, Democracy and Education, p. 277.

[5] Ibid., p. 285.

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the "inertia of academic custom" remains. The separation of scientific research and application from curriculum continues. Even worse, "the aristocratic tradition which looked down upon material things and upon the sense and the hands were still mighty."[1] Dewey denies that a dualism exists between matter and mind. This enables him to set up an integrated curriculum of physical and humanistic studies. He vividly developed the history of how these two fields have been distorted by the process of education.

Yet, the real problem of how to solve the question of the relation of man to nature remains. "Nature is an environment only as it is involved in interaction with an organism, or self, or whatever name be used."[2] Humanistic study may answer how man reacts in nature. Dewey writes:

> ... if man is within nature, not a little god outside, and is within as a mode of energy inseparably connected with other modes, interaction is the one inescapable trait of every human concern; thinking, even philosophic thinking is not exempt. This interaction is subject to partiality because the human factor has bent and bias.[3]

In the history of humanistic study, John Dewey states that the "modern scientist did not display anywhere near the intelligence the Greek did." Dewey's critique focuses on one failure of modern times: "Instead of writing out a new perscription for science, one in accordance with their own new scientific practice, the moderns carried along the old Greek formula of an integrated physical and humanistic sacrosanct."[1] The critical point is to show the importance of experience in nature. When man acts, his responses "are not merely selective, but are discriminatory,"[2] choosing some results over others. He concluded by saying: "This discrimination is the essence of sensitivity."[3] In interacting it would appear that not only the character of the individual, but also his existence is interdependent with his environment.

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[1] Ibid., p. 282.

[2] John Dewey, Logic: The Theory of Inquiry, (New York: Henry Holt and Company, 1938), p. 106.

[3] John Dewey, Experience and Nature, (new York: W. W. Norton & Co., 1929), p. 434.

> Individuality itself is originally a potentiality and is realized only in interaction with surrounding conditions. In this process of intercourse, native capacities, which contain an element of uniqueness, are transformed and become a self. Morever, through resistance encountered, the nature of the self is discovered. The self is both formed and brought to consciousness through interaction with environment.[4]

In the premise of John Dewey's thought, the "self" is regarded as a 'structure,' not as a metaphysical substantiation of 'structure.' The 'self' in this sense is considered an integral element in actual reality. Structure in connection with the 'self' is defined where he comments: "The name (structure) designates a character in operation, not an entity."[1] Structure designating operation, which is "irreducible, infinitely plural, undefinable qualities" is explained by Dewey in an analysis of the course of Greek philosophy in "form." "Form" was the first and last word of philosophy and it conveyed a sense of the imperishable and timeless; however, the material in which form is exemplified is subject to decay and contingency.[2] His definition of the 'self' is not to be taken as 'material,' but as 'matter.' He explains further by the statement: "This matter of science is a character of natural events and changes as they change their character of regular and stable order."[3] Thus, his idea of the self is objective and real. Also, the emphasis of the self as 'matter' is conceived in scientific use of that term. "Matter expresses their (natural events) sequential order, and mind the order of their meanings in their logical connections and dependencies."[4] The 'self,' on this basis, is regarded as an event in the course of events, which is found in the flux of continuous moving interactions. The 'self' is not something ready-made, but something in continuous formation through choice of action. Change is characteristic of time.[1] Man as organism--the 'self,' the subject of action--is the bounds set by his natural environment where he must learn to experience.

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[1] Joseph Ratner (ed.), Intelligence in the Modern World: John Dewey's Philosophy, (New York: The Modern Library, 1939) p. 434.

[2] Dewey, Experience and Nature, p. 256.

[3] Ibid.

[4] John Dewey, Art as Experience, (New York: Minton, Balch & Co., 1934), pp. 281-282.

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[1] Dewey, Experience and Nature, p. 73.

[2] Cf. Ibid., p. 90.

[3] Ibid., p. 74.

[4] Ibid.

The second issue of Dewey's humanism is scientific insight. Dewey holds that science is "properly a handmaiden that conducts natural events" to the "happy issue" of "immediately enjoyed possession."[2] He focuses the issue when he states:

> We are here concerned to emphasize the fact that elimination of the qualities of experienced existence is merely an intermediate step to the discovery of relations, and then, when it is accomplished the scientific object becomes the means of control of occurrence of experienced things having a higher and more secure enjoyment of values and qualities.[3]

A new perspective of humanism from the viewpoint of scientific insight, inquiry, discovery, and invention will furnish means of humanistic study rather than the deduction to adaptation of "defining, expanding, and interpreting the received material,"[4] in tradition. Dewey saw traditional concepts of humanism following ready-made philosophical mechanisms as one with "the finished, the perfect or wholly done." From a traditional viewpoint that concept results in the assumption that knowledge is something separable from historical fact, and becomes self-evident. Here, in popular terms, knowledge has "always retained the connection with ability in action lost by academic philosophies."[1] Permanent, fixed perspective or an abstract system of ideas is considered to be the essence of humanistic studies of this older form. He sees this sort of humanism to be similar to the Middle Ages, when Scholasticism was the dominating influence and a mechanical philosophy was at its peak. He makes this point: "uniformities were emphasized, not diversities: the ideal was supposed to be the discovery of a single mathematical formula applying to the whole universe at once from which all the seeming variety of phenomena could derive."[2] The world for him is environment as 'life-function,' interacting with an organism, growing and improving. He criticizes the uniform or mechanical humanism because of its simplistic conception of nature. "Greek and medieval knowledge accepted the world in its qualitative variety, and regarded nature's processes as having ends, or, in technical phraseology, as teleological."[3] Dewey opposed objective existence in qualitative aspects because "such a philosophy (a mechanical philosophy) does not represent the genuine purpose of Science."[4]

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[1] Dewey, Democracy and Education, p. 351.

[2] John Dewey, The Quest for Certainty, (New York: Minton, Balch & Co., 1929), p. 104.

[3] Ibid.

[4] Ibid., p. 280.

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[1] Dewey, Democracy and Education, p. 185.

[2] Ibid., p. 284.

[3] Ibid.

[4] Ibid.

> Knowledge is humanistic in quality not because it is _about_ human products in the past, but because of what it _does_ in liberating human intelligence and human sympathy. Any subject matter which accomplishes this result is humane, and any subject matter which does not accomplish it is not even educational.[1]

His humanistic studies are developed in accordance with the study of nature. He suggests that the world is complex, diversified, and multiplex. A mechanical philosophy, does not function in the world of change, uncertainty, and dynamic natural science.

The shape of the individual is formed by constant interaction with society, and his involvement as an integral part of that society, and his involvement as an integral part of that society gives the individual, within bounds, greater liberty and security. Dewey remarks, "it relieves them of hampering conditions which if they had to cope with personally would absorb their energies in mere negative struggle against evils."[2] He continues:

> We arrive at true conceptions of motivation and interest only by recognition that selfhood (except it has encased itself in a skill of routine) is in process of making, and that any self is capable of including within itself a number of inconsistent selves, of unharmonized dispositions.[3]

He elaborates more precisely on how the self is to be understood:

> There is no one, ready-made self behind activities. There are complex, unstable, opposing attitudes, habits, impulses,

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[1] _Ibid_., p. 230.

[2] John Dewey, _The Public and Its Problems_, (New York: Henry Holt and Co., 1927), pp. 71-72.

[3] Dewey, _Democracy and Education_, p. 282.

> which gradually come to terms with one another, and assume a certain consistency of configuration.[1]

On the other hand, the 'self' is considered a legitimate "matter of science," because as observed by Dewey, it is real and objective. He states in this regard: "The matter of science is a character of natural events and changes as they change: their character of regular and stable order."[2] His scientific method is applicable in the field of religious phenomena, which should be extracted from its ordinary physical and physiological context. Dewey's use of the method of science is not the same as the original definition of reason. A scientific method is the basic thrust in experimental philosophy. Thus, 'reason' is closely connected with a scientific method that indicates a way or an attitude of thinking or doing things. His scientific method is founded upon a philosophy of 'experimentalism.' Ratner explains this: "the basis of Dewey's constructive philosophy is his analysis and evaluation of experiment."[3] Ratner elaborates on the 'scientific method' ...the method of experimentation is the very essence of the method of modern science is the flesh and blood (not the bone) over which Dewey's whole philosophy contends."[4] Sciences are, therefore, not limited to the physical

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[1] John Dewey, Human Nature and Conduct, (New York: Henry Holt and Co., 1922), p. 137.

[2] Dewey, Experience and Nature, p. 28.

[3] Ratner (ed.), Intelligence in the Modern World: John Dewey's Philosophy, p. 58.

[4] Ibid.

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field, but include a concept of science that has enough latitude and "sufficient looseness to include all the subjects that are usually regarded as science."[1] Here, emphasis is on a "method of dealing with subject-matter rather than to look for uniform (objective) traits in subject-matter."[2] Science provides "the existence of systematic methods of inquiry... on a range of facts, enabling us to understand objective traits better and to control them more intellectually, less haphazardly and with less routine."[3]

Scientific method can be applied not only in natural science, but can also be applied in social practice to "human energies."[4] He states that:

> the example of what physiological science and its applications have already accomplished in public health, limited as it is, is an instance of the kind of thing the method and results of competing inquiry might bring about in all aspects of human well-being.[5]

In the scientific method, although the perception of the self is a product of the subjective mind, the outcome is directly related to

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[1] Ibid.

[2] Ibid., p. 632.

[3] Ibid.

[4] John Dewey, Individual, Old and New, (New York: Minton, Balch and Co., 1930), p. 154.

[5] John Dewey, Problem of Men, (New York, Philosophical Library, 1946), p. 18.

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the external world through the role which the individual performs in his behavior. The perception of the role occurs in the subjective, external, and practical. Thus, his emphasis upon scientific method is considered a benefit for human well-being. In the fulfillment of this purpose, a person employing the scientific method sometimes has to deal with conflicting factors in order to solve social problems arising from social conditions:

> It is frequently asserted that the method of experimental intelligence can be applied to physical facts because physical nature does not present conflicts of class interests, while it is inapplicable to society because the latter is so deeply marked by imcompatible interests. It is then assumed that the 'experimentalist' is one who has chosen to ignore the uncomfortable fact of conflicting interests. Of course, there are conflicting interests; otherwise there would be no social problems.[1]

Thus, another issue of John Dewey's humanism is expressed in the utilization of a scientific method for purposes of human welfare. He summarizes with this thought: "...the meaning of the emphasis through our daily life experience placed upon scientific method has little to do with specialized techniques. It does mean that scientific method is the only authentic means at our command for getting at the significance of our every day experience in the world in which we live."[2]

A third issue of Dewey's humanism focuses on economic and industrial conditions. A concept of humanism that lacks social and economic dimensions is one sided. He expresses this concern when he writes regarding work:

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[1] John Dewey, Liberalism and Social Action, (New York: G. P. Putnam's Sons, 1935), p. 79.

[2] Ratner (ed.), Intelligence in the Modern World: John Dewey's Philosophy, p. 680.

> ...there is a limitation of intelligence to technical and non-humane, non-liberal channel, so far as the work does not take in its social bearings. And when the animating motive desire for private profit or personal power, this limitation is inevitable. In fact, the advantage in immediate social sympathy and human disposition often lies with the economically unfortunate, who have not experienced the hardening effects of an one-sided control of the affairs of others.[1]

He is deeply concerned that vocational education does not become confined to 'specific trade preparation,' because such a limitation is "likely to assume and perpetuate divisions and weaknesses, and thus, to become an instrument in accomplishing the feudal dogma of social predestination."[2] The main issue, he mentions is the result of accomplishments forcing feudal intelligence into the feudal society and its adaptation to the contemporary feudal meaning of a vocation. There needs to be cultivated a 'constructive account of philanthropic sentiment' in the present industrial and commerical order.[3]

Dewey raises crucial questions on these points: "Whether intelligence is best exercised apart from, or within activity which puts nature to human use, and whether individual culture is egoistic or socially conditioned."[4]

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[1] Dewey, Democracy and Education, p. 318.

[2] Ibid.

[3] Ibid., p. 320.

[4] Ibid.

In the conception of industrial and economic conditions, he included a practical element in a philosophy of experimentalism, "Theory and practice, knowledge and action," he says, are "thoroughly entangled with fundamental beliefs and ideas in all sorts of (practical) fields."[1] He continues: "Consequently, the later problem (knowledge and actions) can not be attacked in isolation, by itself."[2] Dewey, as a Kantian student, applies this point to "practical reason as the method of physical science," and appraises that "industrialization is the direct fruit of the growth of the experimental method of knowing," which is the "characteristic mark of present experience in the concrete"[3] in Western civilization. He writes: "the actual life is more and more determined by the results of physical science,"[4] further, "the negative fact that these results are largely obstacles to framing or philosophy consonant with present experience so influential in inducing men to hold on to elements of the older tradition,"[5] and despite the fact, "there are few persons who would wittingly proclaim that incarnation of knowledge and understanding in the concrete experience of life is anything but a good."[6]

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[1] Dewey, The Quest for Certainty, p. 24.

[2] Ibid.

[3] Ibid.

[4] Ibid., p. 79.

[5] Ibid., pp. 79-80.

[6] Ibid.

In the matter of social studies, the subject of experimental method, which Dewey raises, is an "extremely serious problem of social issues."[1] He continues:

> That is to say, it concerns the economic and legal organization of society in consequence of which the knowledge which regulates activity is so much the monopoly of the few, and is used by them in behalf of private and class interests and not for general and shared use.[2]

He criticized the confusion that arises when the social and economic conditions have "nothing to do with the matter of the relations of theory and practice, of knowledge and its application in doing and making..." and runs awkardly toward its own "monopoly of the few."[3] Dewey's philosophical consideration is to affect social justice and development of human progress by utilizing scientific methods for social areas.

> ...knowledge once technically confined to physics and chemistry is appealed in industry and has an effect on the lives and happiness of individuals beyond all estimates... The alternative method may be called experimental. It implies that reflective morality demands observation of particular situations, rather than fixed adherence to a priori principles; that free inquiry and freedom of publication and discussion must be encouraged and not merely grudgingly tolerated; that opportunity at different times and places must be given for trying different measures so that their effects may be capable of observation and comparision with one another.[4]

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[1] Ibid.

[2] Ibid.

[3] Ibid., p. 81.

[4] Ratner (ed.), Intelligence in the Modern World: John Dewey's Philosophy, pp. 774-775.

Dewey bitterly criticized modern economics which have been "trusted as on a lower level than either morals or politics."[1] On this matter philosophers have also been neither 'frank' nor 'logical.' The crucial point of this concern is that "The present state of industrial life seems to give a fair index of the existing separation of means and ends." He adds that economics has been separated "from ideal ends, whether of morals or of organized social life."[2] Dewey proposes that the solution of this isolation requires that consideration be given to the "social and moral effects of the separation of theory and practice," and "an adequate consideration on a survey of the whole field of morality, economics and politics,"[3] be made.

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[1] Rather (ed.), Intelligence in the Modern World; John Dewey's Philosophy, p. 282.

[2] Ibid.

[3] Ibid., p. 283.

Chapter IX.
Religion in Relation to Society and Culture

Dewey believes religion is found within the bounds of human nature and humanity, and he makes it respectable for us to conceive it as connected with life experience. The issue of religion in relation to society and culture suggests a state of interaction of many factors determining "the patterns of behavior that mark out the activities of any group, family, clan, people, sect, faction, class."[1]

Dewey's philosophy seems to present three challenges to Korean traditional religion: first, that it is given a concrete historical context; second, that it interacts with social and cultural conditions; and third, that it includes a life-experience. He sees the source of culture lodged in social interaction and interests where the manifold factors of the individual experience is exercized, and where the structuring of personality is determined. Dewey described it more clearly:

> Assured and integrated individuality is the product of definite social relationships and publicly acknowledged functions. Judged by this standard, even those who seem to be in control, and to carry the expression of their special individual abilities to high pitch, are submerged.[2]

Dewey, as an experimentalist, does not describe Christian faith as analysis or exposition of religious experience. Rather, he describes Christian belief as a means of human experience in connection with society and culture.

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[1] Dewey, Dictionary of Education, p. 19.

[2] Ratner, Intelligence in the Modern World: John Dewey's Philosophy, p. 407.

Dewey examines religion in many ways, especially in relation to education. The task of education for Dewey is the integration of knowledge and life-experience. This aspect of Dewey's thought is described by Frank E. Gaebelein: "Education knows no limits but the limits of life itself. It is as broad as experience."[1] Through our life-experience, we can reach the goal of ultimate reality. Traditionally, in religious experience, it is said God is educator; God reveals His Being to us in the cosmic process and by the creative process through our life. Nels F. S. Ferre, in his book, Christian Faith and Higher Education, comments on this point. Ferre states that life as a whole is considered originally educative. God is believed to teach through living, by experience that results in indirect learning, "by making nearly unconscious appropriation, by concrete confrontation with problems and the need to know the conditions for their solutions."[2] Dewey says at this point:

> Education in order to accomplish its end both for the individual learner and for society must be based upon experience which is always the actual life-experience of some individual... the educational system must move to ever greater utilization of scientific method in the development of the possibilities of growing, expanding experience.[3]

Dewey recalls that religious experience is rooted in the actual world. To him human experience is regarded in terms of the entities of the natural world. This is clearly expressed in Dewey's definition of God:

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[1] Frank E. Gaebelein, Christian Education in Democracy, (New York: Oxford Press, 1952), p. 92.

[2] Nels F. S. Ferre, Christian Faith and Christian Higher Education, (New York: Harper Brothers, 1954), p. 79.

[3] Dewey, Experience and Education, p. 89.

> God is the ground and source of ideals... not mere ideals at large. Ideals relevant to the actual state of the world, to the occasion of experience, become immanent in the world of change.[1]
>
> The religious experience is a reality in so far as in the midst of effort to forsee and regulate future objects we are sustained and expanded in feebleness and failure by the sense of an enveloping whole.[2]

He confirms this experience by saying that the religious experience is not simply an emotion, it is also an act of the here and now:

> The conception of situation and interaction are inseparable from each other. An experience is always what it is because of a transaction taking place between an individual and what, at the time, constitutes his environment...[3]

He continues saying "every genuine experience has an active side which changes in some degree the objective conditions"[4] According to Dewey, environmental conditions are "conducive to having experiences that lead to growth."[5]

The term 'experience' as used in process thought, is related to the notion of Dewey's thought. Process thought refers to functional relationship, experience in change, concrete notion of historical life in person, and similar ideas. The reasoning for this concept is that religion is an experience of reality. Thus, our experience of reality is reflected in religious concept as religion itself is an expression of the act of process and expression of humanity. Religion is life-experience in process thought, and it is in this reality that we experience the here and now, the holy ground of presence. From this understanding, we can observe several dimensions in a theory of religious experience. We recognize that 'external authority' is not a consideration. God is a force, Cosmic force (primordial power) that gives motivation, answers need, and increases inner strength. Also, "God's power is persuasive; it maximizes creaturely freedom, respecting the integrity of each creature."[1] In addition God or the Cosmic force facilitates us to discovery and creativity in conjuction with a group, in other words, we-togetherness.

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[1] John Dewey, The Aim of Education, (New York: Macmillan, 1929), p. vii.

[2] John Dewey, Human Nature and Conduct, (New York: Henry Holt, 1922), p. 253.

[3] Dewey, Experience and Education, p. 43.

[4] Ibid., p. 19.

[5] Ibid., p. 40.

Dewey's concept of God is expressed as the relationship between the ideal and actual. He states that the ideal is not something that exists independently; but is man's findings of ideal and actual. For Dewey, God is a wedding or active union between the ideal, as felt emotionally and intellectually, and the actual. God is recognized by Dewey when "this functional relationship uniting the ideal and the actual in the experience of man" is experienced.[2]

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[1] John Cobb, A Christian Natural Theology, (Philadelphia: Westminster, 1965), p. 28.

[2] Wayne R. Rood, Understanding Christian Education, (Nashville: Abingdon Press, 1970), p. 135.

According to Dewey, mere ideals are "rootless ideas, fantasies, utopias." Dewey continues "For there are forces in nature and society that generate and support the ideals. They are further united by the action that gives them coherence and solidarity. It is this active relationship between ideal and actual to which I would give the name 'God.' I would not insist that the name be given."[1] Again, for Dewey, God is referred to as "an active relation between ideal and actual, "and not as a supernatural or superphysical name for a uniquely preexistent and completed Being. To him, God is drawn by us into the freedom of intelligence through our educational experience, which will lead toward our final goal and purpose. Dewey emphasizes social relations in which personal--and social--realization are fundamental. The discovery of the meaning of life is more meaningful than dogma, cult or a specific form of worship. "Progressive schools," he says, "cannot rely upon established traditions and institutional habits..."[2] The main reason for this view point is his strong criticism that traditional ritualism impedes the progressive philosophy of education.

So, Dewey reflects on Christianity in the light of Jesus: "Jesus had not cult or rite to impose; no specific forms of worship. (John 4:21, 23)."[3] Here, Dewey refers to Christianity as a revelation, not as a religion. He continues, "Christianity, if universal, if revelation, must be the continously unfolding, never ceasing discovery of the meaning of life. Revelation is the ascertaining of life. It cannot be more than this, it must be all of life."[1]

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[1] John Dewey, A Common Faith, (New Haven: Yale University Press, 1934), pp. 50-51.

[2] Dewey, Experience and Education, p. 28.

[3] John Dewey, Democracy and Education, (Ann Arbor: Inland Press, 1893), pp. 61-62.

A Common Faith, John Dewey's published thought on religion, describes the character and movement of religion in his life. His definition of religion was best expressed at the University of Michigan in 1892, where he alluded to religion as deeply related to human life in society. He wrote: "There is but one fact, the more complete movement of man to his unity with his fellows through realizing the truth of life."[2] Forty-two years later at the Terry Lectures of Yale University, Dewey argued the premise of a radical difference between "the religious" and "religion" or "religious." He criticized traditional religions, including Christianity, stating that they are no longer viable as liberating and unifying for present and future mankind because traditional religions are based upon the belief in the supernatural. Instead, the "religious" contains the integral quality of experience. He believes the essential character of religious activity is a function of human affairs. Unfortunately, "Religion has been distorted into a possession, or burden of a limited part of human nature, of a limited portion of humanity which finds no way to universalize religion except by imposing its own dogmas and ceremonies upon others."[1] The main purpose of religious activity in life, for Dewey, is to be found in life-experience and provides the determining influence in the arrangement of social and cultural contributions. The words "religion" and "religions" signify "a special body of beliefs and practices having some kind of institutional organism, loose or tight."[2] In another place he states the meaning of religion in these words:

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[1] Ibid., p. 62.

[2] John Dewey, "Christianity and Democracy," in Religious Thought at the University of Michigan, (Ann Arbor: Inland Press, 1893), p. 63.

> Being unable to cope with the world in which he lives, he (man) sought some way to come to terms with the universe as a whole. Religion was, in its origin, an expression of this endeavor.[3]

Religion can accomplish good work when performing its own task, but becomes ineffective when susceptible to social pressures. He states:

> It seems to me that the chief danger to religion lies in the fact that it has become so respectable. It has become largely a sanction of what socially exists--a kind of gloss upon institutions and convention.[4]

Thus, "religion" or "religions" lose a cohesive meaning of religious activity. "Religion" or "religions" become institutionalized entities as opposed to the true meaning of "the religious" experience. In contrast to the nouns, the term "religious" designates a quality of life that can accrue to many kinds of experience, specifically "the religious quality of experience from coming to consciousness and finding the expression that is appropriate to present conditions, intellectual and moral."[1]

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[1] Dewey, Dictionary of Education, p. 112.

[2] Dewey, A Common Faith, p. 9.

[3] Dewey, The Quest for Certainty, p. 292.

[4] Dewey, "Credo," in Living Philosophies (a Symposium), Dictionary of Education, p. 113.

> The adjective "religious" denotes nothing in the way of a specifiable entity, either institutionally or as a system of beliefs... It denotes attitudes that may be taken toward every object and every proposed end or ideal...
>
> It is the polar opposite of some type of experience that can exist by itself.[2]

Dewey's "religious" experience comes in contact with the supernatural, or transcendent quality. "Religious" is "an instrumental attitude enabling the actual achievement of ideals and goals."[3] Its experience can be described "pragmatically as a kind of experience that especially inspires imagination, evokes deep responses toward life, channels energies into fruitful direction, and focuses the ideals and purposes common to human experience."[4] Religion for Dewey is developed within the human being through the functional contributions of the social and cultural environment in his own experience. It becomes a vital religious experience when the experimentalist has activity within the bounds of the living organism in its environment. This should prevail on all levels of human activity. "Moral is as much a matter of interaction of a person with his social environment as walking is an interaction of legs with a physical environment."[1] The theory of Dewey's religious experience is related to the idea of social interaction in his concepts of society, culture and religion.

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[1] Dewey, A Common Faith, p. 9.

[2] Ibid., pp. 9-11.

[3] Rood, Understanding Christian Education, p. 135.

[4] Ibid.

> It indicates that ways of interaction between human nature and cultural conditions are the first and the fundamental thing to be examined, and that the problem is to ascertain the effects of interaction between different components of different human beings and different customs, rules, traditions, institutions... the things called "social."[2]

> Any activity pursued in behalf of an ideal and against obstacles and in spite of threats of personal loss because of conviction of its general and enduring value is religious in quality.[3]

Religious activity is a result of the interaction between the social actions of an individual, and cultural conditions. The basis of this experience relies on human nature involved in social interaction. Dewey views human nature as "plasticity of impulse," which is neither good nor evil in itself but which depends on social context. Dewey states the concept succinctly when he writes: "...there is nothing intrinsically bad about raw impulse and desire. They become evil in contrast with another desire whose object includes more inclusive and more enduring consciousness."[1] For Dewey, "religious" means the phase of human nature in which individual behavior interacts with environmental conditions. He understands even 'civilization itself as the product of altered human nature.'[2]

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[1] Dewey, Human Nature and Conduct, p. 318.

[2] John Dewey, Freedom and Culture, (New York: G. P. Putnam's Sons, 1930), p. 33.

[3] Dewey, Dictionary of Education, p. 113.

Dewey puts more effort into a discussion of education than into "religious" ideas per se, as the best approach to the development of human destiny. Whatever is vitally religious must be fully life-centered rather than narrowly cult or creed-centered. Education contributes to a prophetic vision of social growth, and of democracy developing as a free community and as a unifying humanity in "one commonwealth of truth."[3]. Further, the business of education is to develop worthy members of that society, where moral traits--discipline, natural development, culture, social efficiency--are marks of a mature person. Moral traits are conceived as marks of worthy members of society, are desirable both in religion and education. Dewey writes:

> ...it is not enough for a man to be good; he must be good for something. The something for which a man must be good is capacity to live as a social member so that he

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[1] John Dewey and James H. Tufts, Ethics, (New York: Henry Holt, 1932), p. 201.

[2] Dewey, Problem of Man, p. 190.

[3] Dewey, "Christianity and Democracy," Religious Thought at the University of Michigan, p. 69.

> contributes... And education is not a mere means to such a life. Education is such a life. To maintain capacity for such education is the essence of morals.[1]

Moral traits should not be held in fixed statement, but should be effectively discovered through conscious life.

Education contains a certain element of Christian revelation, "If revelation is to be recognized at all, it must be the continuously unfolding, never ceasing discovery of the meaning of life." He further explains this: "Revelation means effective discovery, the actual ascertaining or guaranteeing to man of the truth of his life and the reality of Universe... the Revelation is complete only as men come to realize Him."[2] The relationship of revelation to moral traits is noted in such a quotation as: "Christianity is not only to, it is in man's thought and reason."[3]

Dewey's major concern with religion is as a means to achieve intellectual emancipation from fixed beliefs through education. Valuable religious quality in life is to be acquired through constructive interaction with social conditions that foster creative intelligence. For this task much empahsis is placed on social change rather than doctrines or creeds. He proposed that such a change be exercised within the conditions under which human beings associate with one another "whereby idealizing imagination was freed from

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[1] Dewey, Democracy and Education, pp. 359-360.

[2] Ibid., p. 64.

[3] Ibid., p. 65.

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control by and conformity to established ways of non-voluntary Church and State system."[1]

Intellectual rather than religious transformation is urgent because intelligence gives greater promise in dealing with social conditions. Dewey holds that intellectual transformation "would liberate moral and religious quality of life from dependence upon special, fixed beliefs as to facts of existence."[2] Religious experiences, as other qualities in life, are sustained by constantly changing social conditions. However, there are no doctrines to support enduring religious qualities that provide a stability from which to frame final and all inclusive ends. The main difficulty in locating undeniable religious qualities in stable conditions is a result of the fact that religious experience "carries within itself a consoling and supporting consciousness of the whole to which it belongs and which in some sense belongs to it."[3] He continues: "With responsibility for the intelligent determination of particular acts may go a joyful emancipation from the burden of responsibility for the whole which sustains them, giving their final outcome and quality."[4]

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[1] JoAnn Boyston (ed.), "Dewey's Philosophy of Religion," Guide to the Works of John Dewey, (Carbondale: Southern Illinois University Press, 1970), p. 207.

[2] Ibid., p. 206.

[3] Dewey, Art as Experience, p. 17.

[4] Both expressions are used in the same page in A Common Faith, p. 9.

Another aspect of the religious quality in life caused by intellectual transformation is indicated by Dewey as "the religious function in experience" and "the faith that is religious."[1] Dewey describes his religious faith as liberal. He believes that liberal Christianity involved a greater intellectual dimension that is expression of the Christian faith. He writes:

> It is probably impossible to imagine the amount of intellectual energy that has been diverted from normal processes of arriving at intellectual conclusions because it has gone into rationalization of the doctrines entertained by historic religions. The set that has thus given the general mind is much more harmful, to my mind, than are the consequences of any one particular item of belief, serious as those have been flowing from acceptance of some. The modern liberal version of the intellectual content of Christianity seems to the modern mind to be more rational than some of the earlier doctrines that have been reacted against.[2]

There are several points of contact between the religious function and intellectual transformation. First, Dewey's "religious function" can be realized through fostering of a society based on a balance between individual freedom and the general welfare of society.

> The only form of enduring social organization that is now possible is one in which the new forces of productivity are cooperatively controlled and used in the interest of the effective liberty and the cultural development of the individuals that constitute society. Such a social order cannot be established by an unplanned and external convergence of the actions of separate individuals, each of whom is bent on personal private advantage.[3]

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[1] Ibid.

[2] Ibid., p. 33.

[3] John Dewey, Liberation and Social Action, (New York: G. P. Putman's Sons, 1931), p. 54.

Dewey explicitly states that such behavior without intellectual transformation displays the negative side of "natural piety."

> The essentially unreligious attitude is that which attributes human achievement and purpose to man in isolation from the world of physical nature and his fellows.[1]

Second, man's desire for realization of "religious function" can be envisioned. Dewey's definition of culture connotes intellectual reality in religion. He defines cultures as "the capacity for constantly expanding the range and accuracy of one's perception of meanings."[2] Dewey believes that the culture of a society in a particular period influences the arrangement of the natural constituents of human nature, and also "determines the patterns of behavior that mark out the activities of any group, family, clan, people, sect, faction, class."[3] Further, how significantly culture affects "religious function in experience" is seen in Dewey's comments regarding the manner in which culture interacts in society:

> It is at least as true that the state of culture determines the order and arrangement of natural tendencies as that human nature produces any particular set or system of social phenomena so as to obtain satisfaction for itself. The problem is to find out the way in which the elements of a culture interact with each other and the way in which the elements of human nature are caused to interact with one another under conditions set by their interaction with the existing environment.[4]

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[1] Dewey, A Common Faith, p. 25; also pp. 52-53.

[2] Dewey, Democracy and Education, p. 123.

[3] Dewey, Freedom and Culture, p. 33.

[4] Ibid., p. 18.

Chapter X.
The Impact of Educational Thought

When intellectual transformation is characterized by religious faith, Dewey conceives education as assuming the role of magnificent factors of religious function and experience in life. He believes education is the major means to effect social progress and reform. Education includes influential moral and religious qualities that become an integral part of personal growth.

Traditionally, education has been for the training of the few. Authority, formality, lecture-type, content-centered education were major issues in the process, while experience and social interaction were apt to be disregarded. The major impact of Dewey's thought in education is on society. This is not surprising, for he feels that the primary role of education is its contribution to society. That is, education is to bring about social change. Regarding education Dewey says:

> Here is found also the flowering of the social and institutional motives... interest in the welfare of society and its progress and reform by the surest and shortest means. Here, too, is found the intellectual and scientific motive, the interest in knowledge, in scholarship, in truth for its own sake, unhampered and unmixed with any alien ideal. Copartnership... of affection, of social growth, and of scientific inquiry... must prove as nearly irresistible as anything human when they are once united. And, above all else, recognition of the spiritual basis of democracy, the efficiency and responsibility of freed intelligence, is necessary to secure this union.[1]

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[1] John Dewey, "Democracy in Education," Elementary School Teacher, IV, (December, 1903), pp. 193-204, 203-204.

Here the basic assumption of 'this union' is secured through educational motivation. Dewey does not think that educational institutions alone can accomplish this task. He argues that the schools help students learn how to express effectively their natural propensities for intelligence, morality, religiosity, and aesthetic creation and appreciation.

However, the problem is not merely one of helping the student attain such individual goals; it is also one of the community, where such individual-social qualities can and will come to fruition. Specifically, the problem includes making the school a model of community and, therefore, of society. Education is co-existent with all things reconstructive and progressively liberating in human experience. Thus, an educational experience is a "reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience."[1]

Dewey states that the school "is primarily a social institution."

> Education being a social process, the school is simply that form of community life in which all these agencies are concerned that will be most effective in bringing the student to share in the inherited resources of the race (of man) and to use his own power for social ends.[2]

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[1] Ibid., pp. 89-90.

[2] John Dewey, "My Pedagogic Creed," School Journal, LIV (1897), p. 78.

Even though education can take place in any social institution, the issues of social activities in education must be purified by philosophic thought grounded in experimentation. Such an approach distinguishes the school from other social institutions that serve educational process. Education is considered by Dewey as the important testing ground for philosophic theory, "the laboratory in which philosophic distinctions become concrete and are tested."[1]

Dewey says four goals are required to perform special educational functions where formal school is exercised.[2] The first is to make provision for a simplified environment for cultural understanding; the second is to have "a purified medium of action;" the third is to have "the school environment balance the various elements in the social environment; and the last is to coordinate "within the disposition of each individual the various influences of the diverse social environment into which he enters."[3] Dewey's conception of "simplicity," "purification," and "balanced" curriculum emphasizes a balance between psychological disposition and integrity of character in a cultural sense.

The employment of the democratic method in the educational process suggests reflective morality, in which "free inquiry and freedom of publication and discussion must be encouraged and not merely grudgingly tolerated."[1] Democracy is believed to be the most effective social organization. Democracy implies a style of social interaction or communication in which (a) the shared interests of participants are numerous and varied, and (b) the participants have full and free interchange with other groups and their interests.[2] Thus, "a democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience."[3] Education in a non-democratic society tends to require an authoritarian system. But for Dewey, democracy is not socio-political, but rather a way of life involving the sharing of numerous and diverse interests, and critical openess to other perspectives. This attitude and approach condition the "continuity of culture in passage from one civilization to another as well as within the culture" more than "any other one thing." He adds, "democracy applied to education is a feedback of cultural input that works for artistic products." He writes:

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[1] Dewey, Democracy and Education, p. 384.

[2] Ibid., pp. 24-27.

[3] Ibid.

> Every culture has its own collective individuality. Like the individuality of the person from whom a work of art issues, this collective individuality leaves its undeniable imprint upon the art that is produced.[4]

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[1] Ratner (ed.), Intelligence in the Modern World: John Dewey's Philosophy, p. 775.

[2] Ibid., p. 100.

[3] Dewey, Democracy and Education, p. 101.

[4] Dewey, Art as Experience, p. 330.

Democracy is important as a criterion for education in acknowledging social relationships. Democracy and growth are developed and fostered by the educational process. Educational institutions are the major agencies available to foster educational goals. The school seeks to enable individuals to continue toward and act with meaning, rather than like products of automatic institutional machines. Schools initiate insight into moral, aesthetic, intellectual and practical experience, as well as educate for integrated personal growth. Growth is the criterion by which individual behavior is judged. The conditions of growth are determined by a society.

> The characteristics of growth are 'flexibility, openess to new insights, new possibilities, hospitality, novelty, to the imaginative and to the creative.' At the same time, growth involves integrity, balance, proportion, dynamic equilibrium, a unified wholeness of character. It involves the integral expression of all the resources and powers of the self.[1]

Studies into insights and processes of growth must pursue experimental methods. To accomplish this purpose, Dewey names several requisites for education. Education "must be an outgrowth of existing conditions."[2] That is to say, it must be relevant to the individual's particular experience. "It must be based upon a consideration of what is already going on."[3] Second, Dewey explains that education must be flexible, "to be capable of alteration to meet circumstances."[1] In this way, the purpose is to guide activity, as well as to be modified by activity. Thus, the method is experimental and the purpose expanding as it is tested in action. Third, education is to reflect a freeing of activities.

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[1] George Axtelle, "John Dewey's Conception of the Religious," Religious Humanism, I (1967), pp. 66-67.

[2] Dewey, Democracy and Education, p. 111.

[3] Ibid.

Dewey advises that education must be clear "in (its) use of means to achieve the end."[2] He further explains that education concerns the present situation, because the learner acts in the living present, readjusting experience as he goes along. Thus, education "is efficiency in solving social problems in a social context."[3]

It might be well to compare at this point traditional education with Dewey's concept of liberal education. From his stand on progressive education, Dewey implies that Christian higher education has bridged conventional education and the new challenge. He explicates this when he writes:

> (t)he traditional scheme is in essence, one of imposition above and from outside... They (the required subject matter, the methods of learning and of behaving) are beyond the reach of the experience the young learners already possessed...[4]

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[1] Ibid., p. 119.

[2] Ibid., p. 128.

[3] Ibid.

[4] John Dewey, Experience and Education, (New York: Colliers Books, 1972), pp. 18-19.

The danger of which Dewey warns is the gap between traditional attitudes and contemporary issues. The authoritative, deterministic Christian perspective of life has tended to limit man's freedom and responsibility. The old education, as well as the traditional faith of Christianity, has been based on a "ready-made" institution. In this regard, special attention needs to be given to the re-establishment of Christian humanism, values, commitment, identification, goals and meaning.

The strength of experimentalism is contained in the forces of human nature. Experimentalism assimilates the new social-science disciplines which traditional education has ignored. Experimentalists claim that man is essentially a part of nature and, in common with other organisms, lives in constant interaction with his physical and cultural environment. All parties involved in the interaction, the individual, society, and the environment, are changed. For the experimentalist, education means to take "a role of vital connection between the school and the culture," and growth is described as "the active character of experience."[1] Wholeness is one of Dewey's educational aims, a state in which "man can promote most effectively the whole personal and social development of the individual."[2] As Dewey announced in the Humanist Manifesto in 1933, man needs "the complete realization of human personality," and thus, has to make the effort to build integration of personality through human affairs. Sometimes, Christian theology so overemphasizes the authority of God's revelation, that the elements of 'we-feeling' in social aspects or in the creation of 'in-group' responsibilities are apt to be ignored.

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[1] R. Freeman Butts, A Cultural History of Western Education, (New York: McGraw-Hill, 1955), pp. 564-565.

[2] *Ibid*.

Dewey further questions the effectiveness of church educational-methods. One concern is the non-social character of the traditional school. John Dewey emphasizes this point saying, "The non-school character of the traditional school is seen in the fact that it encouraged silence as a virtue."[1] This is especially reflected in Christian education. In the traditional view, Word of God or the message of Christ is confined to the Church. Often the Christian Church is lacking social interaction in the total community. In this sense, Harvey Cox's warning reminds us, "(man) can no longer shove it off on some religious power."[2] Here he traces the process of secularization to Biblical roots. As Cox sees it, secularization as a fundamental concern of the world should be a primary educational emphasis of the Church's teaching ministry.

The core issue of education is centered on "nourishing" or "cultivating" through life-experience. In his book, Religious Values in Education, Ward Madden states that education is conceived as cultivating religious quality in life through experience. He further explains that the learner should be nourished in a way that enables meeting life with courage and faith in the potential transformation of existence for the better.[1] The original Latin word for education means "to bring up or rear" (the Latin verbs are educare and educere). In this sense, educators should have in mind the fostering of courage, faith and love in learning, that they might be reared and supported instead of reinforced in retributional behavior. John Dewey interprets the purpose of progressive education as instigating the role of the "importance of personal impulse and desire as moving springs"[2] of life-experience. Dewey believes the nature of experience can be understood to be "trying," that is, to be searching for "a meaning which is made explicit in the connected term experiment."[3]

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[1] Dewey, Experience and Education, p. 63.

[2] Harvey Cox, The Secular City, (New York: The Macmillan Co., 1965), p. 217.

This notion of experience has often been ignored by traditional education with the result that there can hardly be found in its curriculum structure "an occasion and a demand for the formation of a plan and method of activity."[4] The most important emphasis of progressive education is "the actual life-experience of some individual."[5]

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[1] Ward Madden, Religious Values in Education, (New York: Harper & Brothers, 1951), p. 187.

[2] Dewey, Experience and Education, p. 70.

[3] Dewey, Democracy and Education, p. 139.

[4] Dewey, Experience and Education, p. 70.

[5] Ibid., p. 89.

Dewey's secular notion of life-experience can hardly fit into the traditional trend of Christian education, where the distinction between "secular and holy" is emphasized. A misreading of the growing process of secularization in our time could lead one to conclude that the future of the Christian experience is jeopardized. There are those in our time who will claim that Christian experience must minimize its Christian-relatedness. Here again the concept of secularization by Harvey Cox is considered a "process of maturing and assuming responsibility..." and that "man must now assume responsibility for his own world. He can no longer shove it off on some religious power."[1]

Education should not be first a name or slogan; but it must be 'a reality.' For being real in life, we cannot use the word of 'otherworldly' or 'supernatural'; rather, education tends to be an on-going process in our experience. In the Dewey lectures in China in 1919-1920, Dewey said that the strength of experimental method was that it held together conservative and radical values.[2] It contains an element of truth. He comments:

> "(the experimental method) insists upon subjecting traditional theories and establishes truths to examination by experiment... The experimental method is progressive, in that it does not oppose change, but rather encourages it. It recognizes the fact that everything is subject to change in relation to time and circumstance.[3]

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[1] Harvey Cox, The Secular City, pp. 119-217.

[2] John Dewey, Lectures in China, 1919-1920, trans. by Robert W. Clopton and Tsuin-chen Ou, (Honolulu: University of Hawaii Press, 1973), p. 173.

[3] Dewey, Experience and Education, p. 28.

Dewey's view of society is inseparable from his principle of education. He is very positive in interpreting society as important: "Education is essentially a social process."[1]

Dewey makes other positive statements in this regard. The social process is a kind of sharing in common experience, similar to participation in competitive games. The success of a game depends on the way in which individuals cooperate or interact. Dewey continues to encourage a society in which those who take do not feel that they are bossed by an individual or are being subjected to the will of some outsider or superior person.[2] He is against the idea that there is the presence of a standarized conventional factor in society because "it is possible for those social forms to become mere formalities."[3] In this sense Dewey thinks that it is a problem of social control and worries about a perspective that inhibits life-experience in a free society. The reason society is so important in Dewey's theory of education is that the quality of experience provides "a relation between the present and the ideal which makes experience flow in the direction of the ideal."[4]

Thus, education can not be allowed to become fixed in a static form. Dewey reasons this saying, "The more definitely and sincerely

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[1] Ibid.

[2] Dewey, Experience and Education, p. 53.

[3] Ibid., p. 59.

[4] Rood, Understanding in Christian Education, p. 135.

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it is held that education is a development within, by, and for experience, the more important it is that there shall be closer a conception of what experience is."[1] He stresses the need for a philosophy of education because "those who adhered to the established system needed merely a few fine sounding words to justify existing practices. The real work was done by habits which were so fixed as to be institutional."[2]

Educational aims are primarily concerned with the question of man, and how to enable him or guide him in becoming integrated.

> If at whatever period we choose to take a person, he is still in process of growth, then education is not, save as a by-product, a preparation for something coming later. Getting from the present the degree and kind of growth there is in it is education.[3]

In connection with aims, an educational experience should be a "reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience."[4] In the process of the reconstruction of experience, he reveals that the task of education is to increase socialized values through the medium of increased efficiency. Accumulated experiences reveal "a picture of the most permanent and enduring method of giving direction to the activities of the young,"[1] and thus, "a person learns" through "joint activity and by the use of things,"[2] not by merely having the qualities of things impressed upon his mind through the gateway of the senses."[3] He emphasizes experience when he writes that education will more likely achieve its purpose, "the more definitely and sincerely it is held that education is a development within, by and for experience."[4] And present experience has its affect in the next step of experience. Any kind of formal education that will not affect our life-experiences that are present or that will happen in the future is questionable. For Dewey education is not a fixed thing, nor an activity preparing for the future. It is "for instituting the conditions for the kind of present experience which has a favorable effect upon the future"[5] And so for him "education is taken into account as growth of maturity" which "should be an ever-present process."[6]

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[1] Dewey, Experience and Education, p. 28.

[2] Ibid., p. 29.

[3] John Dewey, Reconstruction in Philosophy, (Boston: Beacon Press, 1972), p. 185.

[4] Dewey, Democracy and Education, pp. 89-90.

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[1] Ibid., p. 28.

[2] Ibid.

[3] Ibid., p. 29.

[4] Dewey, Experience and Education, p. 28.

[5] Ibid., p. 50.

[6] Ibid.

Our experiences need a discovery or creation of a sense of responsibility in, through and for cooperation with a group or we-togetherness. In this sense, "the teacher loses the position of external boss or director, but takes on that of leader of group activities."[1] Learning takes place within everyday affairs, when the student is concerned with some kind of working connection with the immediate environment, even though he has no specialized intellectual pursuit.[2] Since "education is essentially a social process,"[3] its environment is always with the feeling of a participating community.

Learning takes place through the group's cooperative engagement in practical and imaginative activities. If one concentrates on one dimension of man's nature, ignoring the other, he will fail to understand man. Man is a spiritual as well as a socio-political being, and it is this spirituality at the utmost dimension that marks his essential uniqueness among animals. Even the student in college life may also have social forms or life themes in the curriculum that are living entities and sources of life-experience.

In the final analysis our life-experience is conceived subjectively since experience is not measurable in a fixed pattern of behavioral science. It is complex. Experience can only be perceived personally by intelligent purposing, acting and reflecting upon the consequences. That is, through life-experience, which may further give experience to develop a personal integration for social life. Statements of the aims of Christian higher education also should foster, in this regard, the development of personal integration; and the theory of educational program should cultivate changes in the learner's life through the individual's life-experience.

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[1] Dewey, Democracy and Education, p. 334.

[2] Ibid.

[3] Dewey, Experience and Education, p. 55.

When Dewey discusses educational theory he emphasizes experience or "learning by doing." Many persons are attracted to this educational method because it suggests, in particular, physical activities which are a contrast to the traditional approach to education. Dewey's emphasis suggests that experience is an all-important step in knowing. Here several questions arise for the learner or the teacher about the best ways to act in a given situation, to learn through experience. Even though the experience theory of learning and knowing seem to coincide, it is not always so. It is quite possible that a student may not know what he has learned if he constantly understands that what he is to learn is in terms of the traditional education of memorization.

An important conclusion from the foregoing is that in explaining the learning theory, there is almost always an imperceptible merger with the theory of knowledge. To most pragmatists as well as general theories of truth of the experimentalist school, knowing is a direct act of participation by the learner in the nature of the object under study. Any such object generally has a number of facets by which it may be understood. Some of them are accidental, and some are indispensible to its essential nature. John Dewey describes philosophy saying its "chief function is to free men's minds from bias and prejudice and to enlarge their perception of the world about them."[1] Dewey criticizes the essentialist attitudes of knowledge and defines his experimentalist point of view in this way:

> The visible is set in the invisible; and in the end what is unseen decides what happens in the seen; the tangible rests precariously upon the touched and ungrasped. The contrast and the potential maladjustment of the immediate, the conspicuous and focal phase of things, with those indirect and hidden factors which determine the origin and career of what is present, are indestructible features of any and every experience.[2]

"Dewey's view of the universe," says Manford Geo Gutzke, is that "nature includes the 'spiritual,' the 'ideal,' the 'invisible' characters, once associated only with the 'supernatural.'[3]

> Nature thus supplies potential material for embodiment of ideals. It lends to operation by which it is perfected. The process is not a passive one. Rather nature gives, not always freely but in response to search, means and material by which the value we judge to have supreme quality may be embodied in experience.[4]

Traditionally, mind and matter were distinctively separated, but they are subsumed in Dewey's conception of the experimental:

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[1] Dewey, Reconstruction in Philosophy, p. 21.

[2] Dewey, The Quest for Certainty, p. 113.

[3] Manford Geo. Gutzke, John Dewey's Thought and Its Implications for Christian Education, (New York: King Crown's Press, 1956), p. 26.

[4] Dewey, The Quest for Certainty, p. 302.

"That to which both mind and matter belongs is the complex of events that constitute nature."[1] Dewey strongly criticizes the traditional dualistic philosophy of neo-Platonism and St. Augustine, saying: "These ideas found their way into Christian theology; and great scholastic thinkers taught that the end of man is to know True Being, that knowledge is contemplative..."[2]

As an experimentalist, Dewey tried to renovate old philosophy for the modern man:

> Change in short is no longer looked upon as a fall from Grace, as a lapse from reality or sign of imperfection of Being. Modern science no longer tries to find some fixed form or essence behind each process of change. Rather, the experimental method tries to break down apparent fixidities and to induce changes. The form that remains unchanged to sense, the form of seed or tree, is regarded not at the key to knowledge of things, but as a wall, an obstruction to be broken down.[3]

However, Dewey's main intention in criticizing traditional philosophy is not to negate its impact, but to strengthen it by annexing it in practical terms:

> That which may be pretentiously unreal when it is formulated in metaphysical distinctions becomes intensely significant when connected with the drama of the struggle of social beliefs and ideals.[4]

Dewey does not see knowledge as something different in principle from practicality, and so it must be developed as a theory. Further, in the theory of knowledge, we can see the method by which he says, "One experience is made available in giving direction and meaning to another."[1] For Dewey the theory of knowledge is not from the meaning of the Greek word 'theoria'--the contemplation of non-sensuous and other-worldly realms of existence. Fundamentally, he raises no question of the separation of knowledge from the 'theoria' problem because he believes that theory and practice are one. For Plato, ideas are signified in the context of a clear description of the natural and social setting. His ideas were presented not just in their bare conceptual aspects, but with due regard to form and style. Even though Plato makes ideas abstract, there is always an implication that what he says is relevant to the life of men in society. Dewey agrees with this point.

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[1] Dewey, Experience and Nature, p. 75.

[2] Dewey, Reconstruction in Philosophy, p. 112.

[3] Ibid., p. 113.

[4] Ibid., p. 26.

When we turn to knowledge of theory, the question arises whether knowledge of reality and the continuity of man, nature, world are to be separated. There is no question about the fact that knowledge is in relation to the self in the experiences of each of us, and in relation to reality in the world that is around us.

For the purpose of higher education, knowledge may be acquired and stored without being relevant to any central purpose of personal development. Such knowledge, however superficial or temporary, may now be utilized as the practical solution of a new problem. John Dewey is quite right on this point; he says, "Intelligence does not pretend to know, save as a result of experimentation..."[1] In this regard, knowledge as imagination makes it possible for our pursuit of knowledge to be a flash of insight and intuition into relationships existing in the world around us and beyond us, bringing us to realms of psychological, metaphysical, and philosophical spheres. In this imaginative function of knowledge, psychological dimension is directly and indirectly related to the practical function of knowledge.

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[1] Dewey, Democracy and Education, p. 345.

Symbol is basic form in understanding human behavior. A symbol gives some association between two or more related features of an experience; for this reason symbol becomes a stimulus. Dewey adds, "We care nothing for what they are in themselves, but everything for what they signify and represent."[2] Dewey explains that an understanding of human behavior should not be sought in terms of cause and effect sequence,[3] although scientific inquiry is used "to discover the existential grounds of reasons that warrant the propositions so far made."[4] In this reference Dewey also expresses:

> The need that is manifest in the urgent impulsions that demand completion through what the environment--and it alone--can supply is a dynamic acknowledgement of this dependence

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[1] Ratner (ed.), Intelligence in the Modern World: John Dewey's Philosophy, p. 443.

[2] John Dewey, How We Think, (Boston: Heath Co., 1910), p. 171.

[3] Ibid., p. 452.

[4] Ibid., p. 452.

of self for wholeness upon its surroundings.[1]

Thus, his process of inquiry is referred to as the process and continuity between stimulus and response, or the relations or the connections.

Dewey directs great attention to cognitive development. He emphasizes 'impulsion' the forward movement of an organism, which encounters many things that deflect and oppose it. This impulsion is a sort of blind surge, but it meets obstacles until it is developed to valuational behavior. He formulates this behavior psychology systematically in his book, Human Nature and Conduct. In the preface he states the role of impulse and habits:

> The operation of impulse and intelligence gives the key to individualized mental activity... An understanding of habit and of different types of habit is the key to social psychology... They (impulse and intelligence) are secondary to habit so that mind can be understood in the concrete only as a system of beliefs, desires, and purposes which are formed in the interactions of biological aptitudes with a social environment.[2]

The importance of the moral is observed in the role of 'impulse and habits,' which are fostered to "make us sensitive, imaginative and impartial in perceiving the tendency of our inchoate drawing activities."[3]

In his cognitive development, "desire" also is emphasized. Desire is connected with theory of value. That is the only way that the "institutional theory of transcendental values--supernatural theories--can be escaped."[1] Impulsion, desire, and purpose are three major factors which lead his cognitive development, whose purpose among others gives an unsolved problem to develop in order to be efficacious in the world. It leads to intelligent action, that is to say superficial conditions of organic and social interaction, but it is always within nature. In this work Dewey attempts to formulate his behavioral psychology which leads to his social psychology.

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[1] Dewey, Art as Experience, pp. 58-59.

[2] Dewey, Human Nature and Conduct, p. iii.

[3] Ibid., p. 200.

The experimental psychology of Dewey seems to avoid purely abstract knowledge. Dewey reveals his great interest in the functional character of knowledge when he says:

> ...every idea must be particular and have more or less sensuous detail. But it is not the existence that we mean by concept. The concept is the power, capacity or function of the image of train of images to stand for some mode of mental action, and it is the mode of action which is general.[2]
>
> Process of mind in knowledge; fact and law cannot be regarded as anything except two ways of looking at the same content... Each of these functions is an abstraction; in actuality, knowledge proceeds from the individual to the individual.[3]

Dewey considers another aspect of intelligence--social knowing--which reflects a moral decision. His emphasis on practicality leads to this moral decision. Activities are the making of observations, the formulations and reformulations of the working hypothesis. One can deduce possible consequences from testing working hypotheses in various ways before coming up with consequences. Judgment is necessary in the process of testing the hypothesis and discovering the consequence. Dewey says that judgment is "individual, since it is concerned with unique qualitative situations."[1] He continues, say- that judgment is "a continuous process of resolving an indeterminate, unsettled situation into a determinately unified one, through operations which transform subject-matter originally given."[2] Judgments are the practical necessities for acting in some particular way or making a particular decision.

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[1] Dewey, The Quest for Certainty, p. 258.

[2] John Dewey, "Psychology," The Early Works of John Dewey, 1882-1898, Vol. II, (Carbondale: Southern Illinois University Press, 1967), p. 179.

[3] Ibid., p. 199.

In such decision making, an "existential transformation" is required. Thus, Dewey's notion of intelligence is not just an emotional or impulsive reaction; it is the significance of certain elements within the total situation. Impulse places the act of believing as a guiding factor upon intelligence. The act of believing gives "direction to activities dealing with concrete objects and affairs."[3] Therefore, impulse is "primary and intelligence is secondary and in some sense derivative."[4]

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[1] Dewey, Logic, the Theory of Inquiry, p. 283.

[2] Ibid.

[3] Ibid., p. 216.

[4] Ratner (ed.), Intelligence in the Modern Wrold: John Dewey's Philosophy, p. 729.

Also, knowing is not considered a simple given fact to be known: knowing comes from our functions, in coordinating organism and environment that would be compared to physiological functions, and are accomplished by the environment of structures.[1] Habit and impulse make people decide to act in a particular way; however, habit "is impossible without setting up a mechanism of action, physiologically engrained."[2] Impulse, then, "is the pivot upon which the recognition of activities turn; the agency of deviation for giving new direction to old habits and changing their quality."[3] Dewey stresses the importance of personal impulse, desire, and purpose as "moving springs" in his progressive education. They are very important factors in Dewey's approach to problem-solving and hence to thinking and its development of intelligence. In an educational scheme, they play vital roles for the formation of a plan and method of activity. He says, "a genuine purpose always starts with an impulse."[4]

According to this theory, Dewey has to his credit the discovery that organic activity plays a pivotal role in psycological functions. He said "the chief source of 'the problem of discipline' in schools is that the teacher has often to spend a larger part of time in suppressing the bodily activities"[1] of the learner.

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[1] Ibid.

[2] Ibid., p. 733.

[3] Ibid., p. 738.

[4] Dewey, Experience and Education, p. 67.

In concluding this chapter, Dewey's viewpoint of humanism can be reemphasized in this way: that the 'self' is to be held as objective and real. It is supported by the fact that it may properly be held as a legitimate 'matter of science.' That is, it is realized only in interaction with its surroundings. Thus, humanism is explained as the adaptation of man with nature. His issue of humanism goes into the insight of science and runs into the point of economic and industrial conditions. It is characteristic for Dewey to say that natural development or scientific insight must be adaptable to social, cultural conditions, which means that any kind of humanism must become concrete in social and cultural contexts.

Secondly, Dewey strongly believes that religion and culture cannot be dealt with independently. For him the individual and society are surveyed from our experience of human relations that exist in the physical world. "Nature in this meaning is not 'outside.' It is in us and we are in it and of it."[2] Dewey does not think of the relation between the individual and society as a dualistic dimension. It is one in two roles. It is the same in the case of human nature--social interaction. His use of the term 'human' as a special form of natural events is not to be construed as excluding reference to social-interaction conditioned by cultural background since there seems to be no logical necessity to confine Dewey's terms in categories more differentiated than the context implies. The 'religious' experiences are normally exercised in the social and cultural conditions where human relations are deeply involved. The dualistic argument also comes back to the nature of humanism. Dewey believes that humanism becomes an essential topic of education which needs to be related to the 'religious' quality in humanism. The source of culture is found in the 'religious' experience, and it is in social interaction that the complexity of the individual activities is conceived.

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[1] Dewey, Democracy and Education, p. 165.

[2] Dewey, The Quest for Certainty, p. 247.

Thirdly, the prime task of education for Dewey is "the systematic and contingent interaction between a tutor and a learner... that makes possible the establishment of knowledge."[1] 'Pragmatic' education refers to "consequences for final meaning and test."[2] In this regard, education is for Dewey more realistic than pragmatic. Dewey considers experience as the basis of actualization. Learning comes from actual living, and therefore, there is need for continuous reconstruction of experience. When education takes place as continuous process of growth in life, the religious dimension is seen as the depth of human life. That is, it is the meaning, significance and worthwhileness discovered in human destiny through human experience.

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[1] Rood, Understanding in Christian Education, p. 161.

[2] Dewey, Dictionary of Education, p. 105.

Finally, our proposed educational task is to bring the function of knowledge as practical and intuitive or imaginative back into a balanced and cohesive unity. This task seems to prove difficult, it is likely to be attained only by those who have concerns and interests in this issue. Theories of experience and knowledge are seemingly different in perspective, but they are the two sides of the same coin. In the interest of efficiency in higher learning, the essential point to be accentuated is the theory of knowledge--'theoria' in essence. Here, emphasis must be given to the process, or how a person approaches learning and how deeply he evaluates consequences resulting from his actions, and how the person attains expansion in new situations.

Knowledge for knowledge sake, or behavior without understanding, seem to be useless or pointless; they are inadequate as a final goal of life. Experience is dynamic. Thus, experience with a fixed pattern of behavior or outcome is not applicable. Experience is in process; it is constantly changing. Dewey identifies experience as having both continuity and interaction. The past is believed to be an imperative ingredient for understanding and appreciating the present with its potentiality for affecting the future. This means that the "continuity of experience" enables the individual to stand in the process of growth from which he will participate in social interaction. Through interaction of the individual with others and his environment, the person may learn to reconstruct and give direction to life. A religious dimension of human experience is very important to Dewey. Practical knowledge conceived as the applicable and the imaginative is a unified function for education, not a separate one, as practice and theory which is ultimately to be related to 'religious' experience.

If learning takes place in the appropriate way, theories of knowledge and experience are well constructed. The final result of solving this conflict depends upon a teacher of high learning who seriously considers this problem and endeavors to provide a learning environment in which persons learn experiential education by experiencing it.

CONCLUSION

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Education in Korea has its history in the religious setting and religious schools of instruction. The consciousness, attitudes and philosophies of the Korean people concerning education were formulated by the cultic and pagan religions indigenous to the Asian countries. Centuries of learning directed and controlled by religious philosophy and religious leaders conditioned the Korean mind to an acceptance of the appropriateness of an integrated educational concept. Integrated from the standpoint of a system that works from a totality; scientific, philosophical, theoretical, political, and cultural knowledge, at all levels of learning. Any cultural and social changes effected in the country as a whole came about because of the efforts of religious leaders. The only arena for increased awareness, and a concentration of thinking and acting persons, was in the framework of religious instruction. Social reforms have necessarily originated in the confines of religious thought. The values of Confucianism, Shamanism and Buddhism were the motivation for either continuing or changing political policy. Therefore, Christian higher education also became deeply involved with social and political issues.

The basic principles of an inter-relationship between Christian, social, and political issues were established by the humanitarian and democratic doctrines brought originally by the Western missionaries in the nineteenth century. The Korean people became acutely aware of the irrelevancies of their traditional and conservative religious-educational beliefs in coping with contemporary problems. The arrival of the missionaries and their Western ideas of democracy and education ignited the consciousness of the masses for the first time.

The oppression of the common person resulting from Korea's hierarchial system of government was exposed. Becoming aware of the limitations of traditional education methods and thinking, interest in other modes of education began to build. The feeling of urgency did not rise to the surface, however, until after World War II, during the occupation of Korea by Japan. Then the need to formulate and implement a contemporary educational philosophy and process tailored to the Korean mind and situation became acute.

When the Republic of Korea was established in 1948, the provision of the Educational Law described the purpose of Korean leadership as development of the practical skills of life. Institutions of higher education were given the specific task of providing facilities for greater specialization along professional lines.[1] The concept of education, therefore, was changed. The new philosophy was clarified in a statement by Bong-mok Park: "(the task) is not to build an elite educational system but to equalize opportunity by building up local, especially rural, schools and colleges."[1] He further stated that the theory of "functional inequality" makes clear that a change in the educational system such as that advocated by John Dewey,[2] is needed in Korea. The social and cultural history of Korea, influenced and governed by religious thought brings in focus several problems in effecting such a change in the educational structure of the country. A major disturbance of democratic progress is the Korean cultural heritage of absolutism.

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[1] Cf. Oh, Handbook of Korea, p. 295.

The basic problem, inhibiting all growth, has been the stranglehold of the traditions of Confucianism on Korean thought. The first confrontation for change came as a result of the introduction of Maritain's mode of Christian humanism in the latter part of the nineteenth century. For the first time conservative Confucianism was upset and the door was opened to innovative and creative educational thought. Maritain's theory of Christian education became the code for Christian higher education. Christian colleges began to follow and practice his form of Christian humanism. The "academic ivory tower" had to have the support of Christian inspiration and intellectual forces in all of the teachings.

Educational progress in Korea has been paradoxical from the first. Although the influence of Confucianism was finally interrupted, Maritain's philosophy also contained limitations. On the one hand a democratic philosophy was advocated. Freedom of thought and of the individual were introduced and encouraged. However, the first missionaries' zeal for Christian faith was so high that they formulated their concept into written and verbal doctrines for teaching the population. These doctrines became so rigid that there was no room for flexibility. The hope of the people began to emerge as the teachings of Christianity built their awareness of social injustice and possibilities for correction began to be understood. The rise in Korean intellectual thinking disturbed the control of the Japanese government. Korean scholars could not continue developing a democratic school of thought because of oppression by the Government.

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[1] Bong-mok Park, Analysis of the Ideas of John Dewey and Reinhold Niebuhr, p. 224

[2] Ibid.

The years of the Japanese occupation, 1910 to 1945, were years of social anguish and physical hardship for the Korean people. The impact of Western civilization upon the country could not be ignored by the population. Development of modern educational and industrial methods were desired. At the same time the Japanese government needed to maintain its colonialist policy of autocratic control in order to exploit the resources of Korea for Japanese welfare.

Struggling against Japanese rule, Christian believers welcomed Jacques Maritain's mode of educational thought, and an impact was made by conservative Christian educators in the Christian colleges. However, the end of the occupation brought new opportunities, and revealed more reasons for change. The issue of 'perennialism' inherent in the thought of Jacques Maritain began to be questioned. People began to realize the ineffectiveness of Western philosophy and its materialistic culture overlaid on Korean needs and problems. Pragmatism was introduced and became prevalent in educational practice and theory. Christian educators now became the critics, and challenged the change. They resisted materialism, scientific emphasis, pragmatism and mechanism. They felt such emphases would discourage anti-intellectualism and believed that a lack of morality and spirituality would result. Hutchins' three points of criticism against progressive education supported the criticism; the principles of "adaptation," "desire," and "social reform"[1] These principles offended conservative educators, as they did not speak to the essential and important issues in the minds of Christian educators.

On the one hand denominational boards of Western countries assisted the thrust for change through the Christian colleges. Unfortunately, Christian churches retained the traditional structure of feudalistic ideas. Colleges did not pay enough attention to new ideas and new forces requiring social change. Koreans began to recognize that Jacques Maritain's philosophy of education was perhaps only a distortion of Confucian traditionalism.

The trend of Korean Christian education now moved toward a realistic attitude. The Korean Church faced several large denominational conflicts and divisions for decades after the liberation of Korea. Highly institutionalized Christian religion lost its original popularity. The philosophy of John Dewey opened new areas of thought

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[1] R. M. Hutchins, The Conflict in Education, (New York: Harper and Brothers, 1953), pp. 23-29.

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for effective social action. Dewey's experimentalism challenged the thought of Christian higher learning. His notion of humanistic studies is a naturalistic emphasis on environment. Acting and doing, experiencing and experimenting; these social and communal actions are included in such a philosophy of education. Both Jacques Maritain and John Dewey subscribe to humanism in their philosophies. The former can be interpreted as having an emphasis based on metaphysics; the latter emmanates from behavioral science. Koreans integrate and diffuse the properties of all the influences in their religious and educational history. Searching for "democracy" as an ideal for the individual and potentially for the State, the thrust is to a meshing of the feasible elements of each influence in Korean social, political and religious experience into a structure that will provide flexibility and stability in government, as fostered through educational philosophy and methods.

Instant change to a democratic process, of course, is not possible. However, a step by step transition toward Western modernization is not only possible, but is in process at the present time. A similar transition in China was perceived by John Dewey. This gradual change with regard to education was perceived by Dewey:

> The accumulated effect of thousands of petty changes due to contact with Western methods and ideas, has created a new mind in the educated class. This fact is at present more important than any single big external change or external failure to change that can be singled out.[1]

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[1] John Dewey, "Is China a Nation?" The New Republic, January 12, 1921, reprinted in Characters and Events, Vol. 1, p. 243.

Since the war educational concerns have been reconstruction, modernization, and democratization of Korean education. The strong sense of Christian purpose has now turned to contemporary issues and social change. Here John Dewey's experimentalism could be used to revitalize the Korean educational process. There may still be scholars who search for old answers to new questions. However, the questions cannot remain in the abstract, or on a philosophical plane. Urgently needed social change is dependent on social reforms in which "all individuals have an opportunity to contribute and to which all feel a responsibility."[1] John Dewey's philosophy of experimentalism can be applicable in this transitional period of Christian colleges as Koreans gain insight into his progressive philosophy as it could be adapted to positive development in Korea.

Certainly Christian education has an inherent ability to be the major force in reshaping Korea's educational future. The entire history of the country supports the reference by the people to religious institutions for information, guidance and instruction in personal and national development. However, Christian doctrine needs to be reinterpreted. The new trends of education since the Korean war have challenged conservatism. Now the Church bureaucracy has the problem of keeping Christian colleges under control. Philosophies of humanism understandably appeal to oppressed people. However, incomplete or distorted expressions of humanism compound rather than cure human problems. True humanism is only possible, in the opinion of this writer, through Christian Faith. Grace and freedom are by God's initiation, but cannot be reached when a chasm exists between man and God. Education opens the door to awareness; training of the intellect can close the chasm by the revelation through knowledge.

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[1] Dewey, Experience and Education, p. 56.

Korean Christian higher education cannot be defined by its structure. The transition is swinging from right to left. At present, the movement in Christian higher learning favors Dewey's notion of humanistic studies. His notion of humanism does integrate the concepts of Christian faith, grace and freedom, in his total educational philosophy.

It will certainly take time to balance the swinging pendulum, and this is anticipated by all concerned Christian intellectuals. We cannot tell now which of the Western philosophies will adapt best in this time of rapid change in our society. Nor do we know exactly how educators in colleges will find their way again and take a leadership role in Korean higher education. With open minds and the courage made possible through faith in the desire and will of God to increase human potential, the Church is struggling with its limitations and moving to the cutting edge of change. Confrontation from within, and from exterior forces is a growth developing potential. The immediate future is inscrutable, but full of challenge, promise and hope.

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